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EDITORIALS

Able Ministers of the New Testament

When the 1952 Professors' Conference met on the campus of Concordia College, Fort Wayne, it did more than provide an opportunity to re-

new old acquaintances and to develop new ones.

These men sought to rededicate themselves to their specific task of training workers for the kingdom of our Lord. They recognized that men of stature and skill — Carl F. Brommer, Rudolph Eifert, C. W. G. Eifrig, Theo. Engelder, H. B. Fehner, Ludwig Fuerbringer, Henry C. Gaertner, Martin A. Graebner, Theodore Graebner, O. F. Hattstaedt, H. B. Hemmeter, Herman Jonas, Herman O. A. Keinath, Edward W. A. Koehler, Walter A. Maier, Albert J. C. Moeller, Richard C. Neitzel, W. G. Polack, and Henry Stein — had finished their work since the last conference met six years ago. They realized that the staffs of our schools had grown as the work of the schools had grown. These men saw in their conference an opportunity for the many instructors in our system of professional education to develop an integrated view of their calling. In their sessions they stressed the evaluation of ends rather than the means to reach those ends.

The conference met under the appropriate theme from the third chapter of Paul's Second Letter to the Church at Corinth, "Able Ministers of the New Testament." In their setting these words seem to be so paradoxical that even a gathering of professors is challenged by them.

From this theme the professors received the forceful reminder that the all-sufficient God was and is sufficient for them on their home campuses as well as in this meeting. These men met not as isolated specialists, but generalists of the highest type. This was not a grouping of rugged individualists, but a gathering of those who are in fellowship with a sufficiency for service. This was a meeting of willing ministers under the common compulsion of love.

Another paradoxical realization became evident to those who were made sufficient by our great God for His service. Those who are in one sense teachers of the Church are, on the other hand, the very ones who are taught by the Church. The professors, too, are Christ's tools, Christ's agents.

These men, themselves by God's grace ministers of the New Testament, are charged with a tremendous responsibility, the training of professional

church workers. Ideally, this means able ministers turning out able or even abler ministers.

Able ministers are made, not born. God has made it possible for twice-born men and women to serve as ministers. And twice-born teachers of future able ministers are needed to provide the conditions and means by which the Spirit of God chooses to work.

Was the conference worth it? Was it worth the energy expended, the journeys made, the cold cash it cost the supporting Synod? The 1952 Professors' Conference was a vigorous meeting. It dealt with vital problems and sought God-pleasing answers. Men did not merely attend, they participated. The program grew out of suggestions from every faculty. Leadership was not confined to one man or a few men or even to a single faculty. There was no ignoring of issues or belittling of problems, but deep concern for the welfare of the Church.

In the middle of the 20th century the instructional staffs of the Church say: "Onward in the name of God! Forward in the peace of Christ!"

W. F. WOLBRECHT

Prayer for the Teachers in Our Schools, Colleges, and Seminaries

Blessed Lord Jesus, our Savior and Teacher, who hast commanded us to teach the nations, we humbly pray Thee to bestow Thy blessings upon the teaching institutions of Thy Church: its schools, its colleges, its seminaries. Grant unto all those who labor therein aptness to teach and wisdom to win the souls committed to their care. Bestow Thy Spirit upon them, that they may consecrate their gifts to the work of Thy Church. May the seed of Thy Word, sown by them in many hearts, spring up unto eternal life. May those who are taught by them seek Thee early and find Thee, their only Savior and Lord, so that there may be raised up in all lands godly men and women to bear witness unto Thee, who art God over all, blessed forever. Amen.

W. F. WOLBRECHT

TODAY'S OLDER PEOPLE DON'T LIVE LONGER. — Although life expectancy for most age groups has increased, a 60-year-old American today will live on the average no longer than his equally old ancestor of a hundred years ago, according to Dr. Walter L. Palmer, University of Chicago professor of medicine.

Medical science has made vast strides in treating the diseases of childhood and in keeping more people alive for a longer time. But it is now faced with a serious problem because within the next 50 years 13 out of every 100 Americans will be over the age of 65. Comparatively, there has been less medical success in treating the diseases of old age. In 1850, an average 60-year-old American male in Massachusetts could look forward to 15½ more years of life. Today a 60-year-old American can expect, on an average, to live 15 years and 5 months longer.

This is in contrast with the jump in life expectancy at birth from less than 50 to almost 70 years in the last half century. — *Science Digest*, October, 1952.

Program of Conference

Conference Theme: "Able Ministers of the New Testament," 2 Cor. 3:6

SATURDAY, AUGUST 16

- 1:30 P. M. Registration for Pre-conference Session
- 2:30 Pre-conference Session of Leaders, Panel Members, and Section Committees
- 5:30 Evening Meal
- 7:30 Registration

SUNDAY, AUGUST 17

- 7:30 A. M. Breakfast
- 8:00 Registration
- 9:00 Holy Communion - - - - - E. A. Nerger
- 10:30 Registration and Campus Tour
- 12:00 Dinner
- 1:00 Opening Session
 - Official Welcomes - - - - - H. G. Bredemeier
 - Keynote Address - - - - - W. F. Wolbrecht
 - Official Response and Welcome - - - - - M. J. Neeb
 - Conference Organization
 - Announcements
 - Program of Adjustments
 - Election of Problems Committee
- 2:15 "The Recent Past as It Affects Our Task: 1946—1952"
 - "In Our World - - - - - C. S. Munding
 - "In Our Church - - - - - Walter Baepler
 - "In American Secondary and Higher Education - L. G. Bickel
 - "In Our Students - - - - - A. H. Schwermann
 - "In Our Professional Training System" - - - George Beto
- 4:00 The President's Reception - - Pres. and Mrs. H. G. Bredemeier
- 5:45 Supper
- 7:00 Open-Forum Topics:
 - "Christian Fellowship in School" - - - - - Walter Sohn
 - "Goals in Student Government" - - - - - Carl F. Weidmann
 - "State and Regional Accreditation Pressures" - Albert E. Meyer
- 9:00 Evening Meditation
 - "My Spiritual Life as a Christian Teacher" - Victor Bartling
 - Organist: Wilbert Rosin

MONDAY, AUGUST 18

- 7:30 A. M. Breakfast
- 8:30 Morning Meditation
 - "A Ministry That Serves: Its Source and Power" - Oswald G. L. Riess
 - Organist: T. G. Stelzer

A SECOND LOOK AT OUR OBJECTIVES

- 9:00 "Mutual Relationships Between Our Educational Objectives and Spiritual Vocation" - - - - - Fred Kramer
- 9:45 Section Session A: "How Adequate Are Our Objectives?"
1. "In Mathematics and Physical Science? - - Herbert Meyer
 2. "In Biological Science and Physical Education? - C. T. Brandhorst
 3. "In the Social Studies? - - - - W. F. Wolbrecht
 4. "In the Humanities? - - - - Ernest Scaer
 5. "In the Professional Courses?" - - H. J. Eggold, Jr.
- 12:00 Dinner

ACUTE PROBLEM AREAS IN THE 1938 CURRICULUM

- 1:30 P. M. "Basic Communication Skills in the Total Curriculum" R. R. Caemmerer
- 2:15 "The Classics Versus Church Latin and Koine Greek" - G. Viehweg
- 3:00 "Should Every Student Meet a Fixed Foreign Language Requirement?" - - - - E. L. Lueker
- 3:45 "The Visual Arts and Christian Culture" - - R. P. Marxhausen
- 5:30 Supper
- 7:00 Open-Forum Topics:
- "General Education Versus Professional Education" - W. H. Wentz
- "Synodical High Schools: To Be or Not to Be" - L. W. Spitz
- 9:00 Evening Meditation
- "My Spiritual Life as a Christian Teacher" - - Victor Bartling
- Organist: Paul Bunjes
- 9:30 Informal Meetings and Meetings of Special Interest Groups

TUESDAY, AUGUST 19

- 7:30 A. M. Breakfast
- 8:30 Morning Meditation
- "A Ministry That Serves: Its Nurture" - Oswald G. L. Riess
- Organist: Hugo Gehrke

FOSTERING RELIGIOUS LEARNING AND LIVING
IN OUR SCHOOLS

- 9:00 "Evaluating Our Formal Courses in Religion" - - S. W. Becker
- 9:45 Section Session B:
- "The Contribution to Religious Growth Made by
1. "Mathematics and Physical Science - - - O. B. Overn
 2. "Biological Science and Physical Education - John Klotz
 3. "The Social Studies
 4. "The Humanities - - - - O. C. Rupprecht
 5. "The Professional Courses"
- 11:15 "Desirable Standards for Campus Devotional Life" - Thomas Coates
- 12:00 Lunch
- 1:30 P. M. "Christian Culture and the Cultured Christian Leader" Walter Buszin
- 3:00 "Science and the Scripture in Our Schools" - - Oscar T. Walle
- 4:30 Plenary Meeting of B. H. E. - - - - Henry A. Grueber

- 5:30 Dinner
Master of Ceremonies: E. J. Otto
- 7:00 Open-Forum Topics:
"Academic Freedom in Our Staffs" - - - Paul Koehneke
"Problems of the Teaching Staffs: Recruiting, Orientation
of New Staff Members, Ranking, Salary Scales, Faculty
Organization, Retirement, In-Service Training, etc." - A. C. Repp
- 9:00 Evening Meditation
"My Spiritual Life as a Christian Teacher" - Victor Bartling
Organist: Victor Hildner
- 9:30 Informal Meetings and Meetings of Special Interest Groups

WEDNESDAY, AUGUST 20

- 7:30 A. M. Breakfast
- 8:30 Morning Meditation
"A Ministry That Serves Its Purpose and
Function" - - - - - Oswald G. L. Riess
Organist: T. G. Stelzer
- 9:00 Special Problems
New Graduates and the Pension Fund
Attendance at Regular Conferences
- 9:45 Problems Committee Report
- 11:15 "Leadership Training for Professional
Church Workers" - - - - - Alfred Schmieding
- 12:00 Dinner

THE PROMISE OF INSTITUTIONAL AND INSTRUCTIONAL RESEARCH
FOR THE IMPROVEMENT OF OUR SCHOOLS

- 1:30 P. M. "Synod's Stake in the Ongoing Research Program" - Herbert Gross
- 3:15 The Closing Session
Conference Evaluation and Summary
Problems Committee Report
- 3:45 Closing Meditation
"My Spiritual Life as a Christian Teacher" - Victor Bartling
Organist: W. A. Dobberfuhr
- 5:30 Supper

WHAT MAKES A CHURCHMAN? — The Anglican church has been attempting to define seven rules that all churchmen should measure up to: to pray every day and to read the Bible regularly, to join in the worship of the church every Sunday and observe holy days, to receive holy communion regularly and more particularly at the great festivals of the church and on the great occasions of our own lives, to mark Fridays and the season of Lent by special acts of devotion and self-denial, to contribute generously to the work of the church at home and overseas and for the relief of those in need, to uphold the marriage laws and to bring up children to love and serve the Lord, and to give personal service to church, neighbors and community. — *The Christian Century*, June 25, 1952.

The Inner Secret of the Ministry *

OSWALD G. L. RIESS

A few weeks ago, while waiting for a message to bring you, there came to me from another room some strains of Handel's *Messiah*.

I opened the door wide to hear Gladys Ripley, singing:

"Behold, a virgin shall conceive and bear a Son and shall call His name Emmanuel, God with us."

The restrained awe of the contralto was unmistakable.

And then, as if too impatient to await the announcement of Emmanuel's birth, the orchestra, the contralto, and soon the mighty Huddersfield Chorus, broke out with joyous urgency:

O thou that tellest good tidings to Zion, get thee up into the high mountain!

O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

O thou that tellest good tidings to Zion, arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee!

There are times when the old becomes new. Words heard more often than we can remember may suddenly burst on our ears as if we had never heard them before. They pack such freshness, such vitality, such timeliness, such undeniably personal meaning, for us that they strike us like today's revelation.

Something like that happened as I was listening that day.

The words were for *me*, for *this* teller of the good tidings. And this is what they said: — *"Behold, a virgin shall conceive —"*

You know that a virgin did conceive and bear a Son, that He "whom the world could not enclose, did in Mary's lap repose," that the Infant in the manger is Emmanuel, God with us.

You also know the purpose of His coming: that God became man for men, that He lived His crystal life in our place, that He died the death of a felon in our stead. That all our sins

On Him were laid,
By Him were paid.

And you know that this is "the only thing that ever really happened," that nothing else is worth knowing or telling, that the Christ of the Cross is our Forgiveness of sins, our Peace of conscience, our Joy in sorrow, our Strength for right living, our Way to God, that He is the *unica spes*, the only Hope of the world, that there is no other reason for your continued breathing than this: to tell the good tidings, to point men to Him and cry, "Behold your God!"

"O thou that tellest good tidings to Zion, get thee up into the high mountain!"

You have been up there — at times.

Remember your first sermon? You thought you would choose an "easy" text — John 3:16! You piled up adjectives and superlatives, trying to picture the Love that gave us the Only-begotten. And more than once you

* One of three morning meditations by Pastor Riess at the Fort Wayne conference. The other two meditations will be made available to the members of the conference in mimeographed form.

felt like Tintoretto when he undertook to capture the ocean on his canvas. You were tempted to hurl down your brushes and say, "The sea grows always greater; nobody can paint it." But you did paint the sea. You preached the Love that passes knowledge. It was, of course, an amateurish attempt, accompanied by much trembling. And yet it was more. When on that long ago Sunday morning you spoke of the love of God, you spoke as one who had seen and felt and tasted. There was something in what you said that was reminiscent of the lines of Christina Rossetti:

It was not I that cared for Thee,
But Thou didst set Thy heart upon
Me, even me, Thy little one.

And the country pulpit in which you stood was, that day, a little mountain.

Nor was that your only mountain experience. There have been times since then when you were lifted up, you knew not how, and joy did make you speak; when, while you were brooding in your study over a word of Scripture, that word suddenly became alive and bright with meaning; when, while you were speaking in your pulpit, you heard a silent click between yourself and your people, and you felt a power going through you, and from you, that was not your own. — Yes, I remembered those occasions as I listened to the words from the *Messiah*. How could I forget them? They are so many miracles in my life.

But I also remembered other occasions which I would like to forget. I mean the times when I studied and preached — and reached no mountain. The inspired words did not inspire me. The sacred doctrines remained

so many facts to be neatly arranged and presented. The holy Cross stood lonely in the shadowy past, and from my lips fell unctuous platitudes.

Alfred Noyes once wrote a poem entitled "The Lord of Misrule." The lines are based on the old Puritan tradition that "on May days the wild heads of the parish would choose a Lord of Misrule, whom they would follow even into the church, though the minister were at prayer or preaching." Dancing and swinging their May branches, they rush into the house of God. "Then into the pulpit itself, where a few moments before the preacher had been droning his drowsy flock to sleep, the Lord of Misrule pushes his way and faces the congregation":

"You chatter in the church like jackdaws
Words that would wake the dead
Were there one breath of life in you,
One drop of blood," he said.

Words that would wake the dead!
Such *are* the words which I as a Christian preacher am commissioned to proclaim. Then why, in the name of Heaven, do I not preach them as such words must be preached? Why am I not always up on a high mountain?

It is because of what Robertson of Brighton once called "the hardening influence of spiritual things." Such is the disposition of our hearts that the *magnalia Dei*, which the angels desire to look into, may easily shrivel for us, in the course of long acquaintance, to the measure of the commonplace. "Dear me, Dr. Duncan," exclaimed some students as they saw their old Hebrew professor striding along Frances Street in Edinburgh, his face all aglow, cracking his fingers as he

walked, "you surely have great news today." "News!" he answered. "News! Wonderful news — the best of news! The blood of Jesus Christ still cleanseth from all sin." The trouble with us — professors, preachers, teachers, students — is that the News is to us no longer *News*. As Rainy put it: "We do believe it in a way, but we are no longer startled by it in our own minds."

The result of this is evident in our Church. I know of nothing that we need so much as *spiritual intensity*. Blessed above others with the full measure of the truths of God, we have, in the course of the 135 years of our existence, to no little degree lost that inner, irrepressible, self-consuming passion without which there can be no truly great teaching or preaching. Our teaching is often coldly efficient, our preaching — to use Heine's phrase — like "moonbeams wrapped in straw."

I wonder if you have observed, as I have, a twofold sameness in our Missouri Synod sermons. There is a sameness in *their content* — which is good. Paul gloried in that sameness: "I determined not to know anything among you save Jesus Christ, and Him crucified." So did Luther: "We preach always Him, God's and Mary's Son, that we might live through Him. This may seem like a strange and monotonous subject, soon to be exhausted, but we are never at the end of it."

And then there is another sameness in our sermons, a sameness in *the presentation* of that subject — which is not good. Paul preached *Paul's* Christ in *Paul's* words. Luther preached *Luther's* Christ in *Luther's* words. We often preach *Missouri's* Christ in *Missouri's* words. Real preaching, according to Phillips Brooks, is "truth through personality." The *truth* we have and proclaim; but the *channel* — the individual personality, through which the truth must flow, and from which it must, to maintain its δύναμις, receive the peculiar and beautiful distinctiveness of "my Gospel" — that channel is often blocked. It would seem as if we do not know the Christ so intimately that we must speak of Him in the glowing accents of our own heart.

That, if I know myself and my brethren in the office, is our problem. That is why we are not always, as we should be, "up on the high mountain." And what is the answer to our problem? I find it indicated in the words of Saint John the Divine: "After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee things." The answer is in our ascending another mountain and living there — in fellowship with Jesus.

That is the inner secret of the ministry.

GUTENBERG COMMEMORATED. — Belated honor comes this year to the German "father of printing." In commemoration of the 500th anniversary of his famous 42-line Bible, the United States post office department is issuing a special three-cent postage stamp. The background depicts an unfurled paper scroll. On the left appears a vignette of Gutenberg showing a proof to the elector of Mainz. The right side bears the dates 1452—1952 and the words, "500th anniversary of the printing of the first book, the Holy Bible, from movable type, by Johann Gutenberg." — *Lutheran Standard*, September 13, 1952.

Mutual Relationships Between Our Educational Objectives and Spiritual Vocation

FRED KRAMER

The assignment of the above topic threw trouble in my direction, for the term "spiritual vocation" is somewhat strange in Lutheran theology and thinking. When I asked Professor Wollbrecht for a definition of "spiritual vocation," he sent me to the Northern Baptists, who made a study of theological education in their convention a few years ago, the results of which are published in Hartshorne and Froyd, *Theological Education in the Northern Baptist Convention*, the Judson Press, 1944-1945. This book confirms what I had suspected, that under "spiritual vocation" we are to understand the equivalent of what our fathers called *der innere Beruf*.

Non-Lutheran Protestant churches of the Fundamentalist kind often make very much of spiritual vocation. The future minister must feel himself called to the ministry. The hoary old joke about the man who saw a sign in the sky with the inscription P. C., which he interpreted as "preach Christ," when it had actually meant "plow corn," stems from the belief in spiritual vocation.

The development of this concept in Baptist as well as in Lutheran circles is interesting. The Baptists did not, in the beginning, believe in a called ministry in the sense in which Lutherans do. The ministry was to them a spiritual vocation. According to Scripture, every Christian was a Christian because God had called him to be one. And since the Bible talks a great deal about calling in connec-

tion with conversion — "called to be saints," etc. — and about the call to special service only in connection with the Apostles, the Baptists concluded that there was no special calling of the ministry — that really all Christians were called to be ministers. It seems they were unable to observe a distinction between the spiritual priesthood and the ministry.

But experience, the great teacher also in the Church, taught the Baptists. They early observed that not all who were called to be saints possessed the gift to teach in the Church after tending their fields and their livestock during the week. Some had special gifts for teaching, others did not. And so they set aside some in the congregations who had these gifts and made them teachers — still without salary. However, as their congregations grew in size, it became impossible for their teachers to tend their farms and still care for the churches, and so they asked their ministers to devote themselves wholly to teaching; and in time they established schools where their ministers were trained. But the interesting thing is that they started from the universal call that is common to all Christians and were driven by circumstances to recognize the ministry as a profession, to give their ministers professional status, and, belatedly, also professional training. The book before referred to bears out the truth of the last statement. What many Baptists are worried about today is that professionalism in their ministry

might obliterate the spiritual vocation of ministers — the feeling deep down in the minister's heart: "This is the work to which God has directly called me."

In the Lutheran Church the doctrine of the call was from the very beginning understood as the call of the congregation, and through the University at Wittenberg there was established a trained ministry. The ministry was a profession. Luther went so far as to say: "*Wenn du mit einer Predigt die ganze Welt koenntest selig machen und hast den Befehl nicht, so lass es nur anstehen*" (Eckhardt, *Reallexicon*, "*Beruf des Pastors*").

The founding fathers of the Missouri Synod held earnestly with Luther on the matter of the call. A minister had to have *einen ordentlichen Beruf*. Any number of synodical essays in the earlier days of Synod deal with this question. Also the founding fathers had no doubt that the ministry is a profession. Witness their early and consistent efforts to establish schools for the training of pastors and to improve the education of their ministers.

What about "spiritual vocation" in the minds of our fathers? While they earnestly resisted the idea that a person driven by what he considered an *innerer Beruf* could go and teach publicly in the Church, they recognized the fact that there is an *innerer Beruf* and sought to give it its due. Eckhardt, *op. cit.*, referring to two synodical essays, has this to say: "*Der innerliche Beruf (die Bereitwilligkeit, das Predigtamt auf sich zu nehmen) muss freilich da sein, sonst werde man*

lieber etwas anderes, aber der aeusserliche Beruf zeigt uns erst, ob and wo Gott uns haben will."

It seems obvious that the fathers placed greater emphasis on the *aeusserliche Beruf* than on the *innerliche*, or spiritual vocation. It almost seems as if they took the *innerliche Beruf* for granted. That would, of course, in the light of experience, be assuming too much.

From the Scriptural point of view, there is ground for

1. Spiritual vocation, in the sense of *innerliche Beruf*, as our fathers understood it;
2. Professional training, and all that it entails;
3. The call by the congregation.

Since our topic calls only for a discussion of the first two, we shall limit ourselves to these.

Spiritual vocation in the sense of willingness to enter upon the work of the ministry, even a desire for it, is referred to favorably in 1 Tim. 3:1: "This is a true saying, If a man desire the office of a bishop, he desireth a good work." St. Peter admonishes the elders to willingness for their office: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, *not by constraint, but willingly. . .*"

For the need of professional competence and training a number of passages in Scripture may be quoted. St. Paul asks (1 Cor. 12:29): "Are all Apostles? are all prophets? are all

teachers?" The answer evidently is "No." That a minister must have professional competence is plainly indicated when St. Paul makes "aptness to teach" a necessary qualification of the pastor. These few words comprise a world of wisdom for the Church. Aptness to teach calls, in every instance, for a goodly measure of intelligence. A teacher must have, first of all, a clear grasp of the materials he is to teach, and he must, secondly, have the linguistic ability to set forth the materials in lucid, understandable language. Whoever has not the intelligence to do both is not qualified to be a pastor.

Again, the *environment* in which the Gospel is to be preached will influence the Church in setting standards of intelligence and ability for its pastors. A church in the wilderness one hundred years ago perhaps did not so much demand a strong mind as rather strong legs and a strong back in its pastors. In a church in which most of the members are high school graduates and the number of college-bred members is increasing year by year, the standards of intelligence and training in pastors tend to be moved sharply upward. An ignorant, untrained minister cannot hope to command the respect of intelligent, educated people.

We revise our standards upward. We set our educational objectives higher and higher. Once upon a time our Church took boys who had considerably less than an eighth-grade education into its "colleges" and in six years had them ready for Concordia Seminary, St. Louis. In Springfield it could be done in less time.

Then it prescribed that students wanting to enter Synod's "gymnasiums" had to be through the eighth grade before they could be enrolled. Now we try to insist, as some denominations have done for a considerable time, on a B. A. degree before a student may take up the study of theology in our major seminary.

Let us hope that with these changes we have not forgotten about spiritual vocation. There should be in the hearts of our theological students the earnest desire to serve the Lord in the ministry. It should not be fathers, mothers, or ministers who send the boys into ministerial training, but the motive of the youths should be the willingness, even eagerness, wrought by the Holy Spirit to serve God in His vineyard.

There is, then, room, yes, need, both for spiritual vocation in the sense of *innerlicher Beruf* and for professional training and standards. But more and more the Baptists, according to their own confession, realize that what men call spiritual vocation and professional training and standards can get into conflict.

Men may feel a very powerful urge, yes, a consuming zeal, which will let them stop at almost nothing to get into the ministry, and yet they may not have the mentality to acquire professional training and competence. I am going to talk about cases, actual, not theoretical, cases. A young man desperately wants to be a minister, but makes "F"s in nearly all his courses. He assures his counselor that he is sure he could learn to preach well, but he just can't do his course work. Another student, not com-

pletely failing, but so weak that he is unable to attain the "C" average required to get into one of our seminaries, weeps bitter tears. He feels called to be a minister. Others with transcripts showing more "D"s than other grades beg to be admitted to ministerial training. In these cases the *innerliche Beruf* clashes with educational objectives.

On the other hand, who among us who has worked for any length of time in the professional and preprofessional schools of Synod has not met the student who, while well gifted and qualified to do the work, lacks the *innerliche Beruf* and does not feel impelled by the Holy Spirit to go into the ministry?

Our Church today needs ministers and teachers of professional competence and of spiritual vocation. This poses problems for us who are engaged in training pastors and teachers for our Church. Spiritual vocation and educational objectives tend to conflict. We need to know, if it can be known, where the balance is between the two. Certainly, it is possible to weaken on the end of educational objectives and by lowering professional standards to graduate men into the ministry just because they want to enter it quite desperately. On the other hand, it is surely also possible to set professional standards unreasonably high and to keep out men who could have made acceptable ministers and teachers. Neither position would indicate faithfulness and vision in our calling as teachers of the future teachers of the Church. We need earnestly to try to find the place

where spiritual vocation and professional standards can and must meet.

We may start toward that objective with our admission policies and practices. At present these administrators are under pressure (and this is in no wise said in criticism) to screen the applicants to our schools and keep out those who have not the necessary capacity to make good. Should this be done wholly on the basis of a transcript? Should it be done wholly on the recommendation, or lack of it, from the pastor or the faculty of a school previously attended? Or should we, as some schools do, demand a conference of the applicant with an experienced counselor and let the outcome of the conference determine acceptance or rejection of the applicant? Certainly, for the determination of spiritual vocation or the lack of it the conference could be very helpful.

Again, should all students for the ministry be required to follow a rigidly prescribed program? Is the strongest talking point for such a program the argument that such procedure will give us the best ministers or that it provides the easiest way for administration? Must every applicant for the ministry take a prescribed amount of Latin or Greek and Hebrew or fail? We are reminded that one of the most potent leaders and speakers of our time, Winston Churchill, either could not or just would not learn Latin. Had he studied for the ministry in the Missouri Synod, he just wouldn't have made it. All the spiritual vocation in the world could not have helped him. He would have had to make his mark, not in a pulpit of

the Missouri Synod, but in Congress or in the White House.

We need to study and restudy constantly the educational objectives in the light of the demands of the profession for competent men. We need just as earnestly to seek out men for our ministerial and teacher-training program who have felt the Holy Spirit moving them with desire for this work and who have the intelligence and other qualities to succeed in it.

Finally, is there not one more thing of which every teacher in Synod's professional and preprofessional schools should be conscious — to seek by precept and example to foster and to deepen in his students the desire to serve the Lord in the ministry or in the Christian parish school or high school? When some of us think back to our own prep-school days in particular, do we not feel that the atmos-

phere at the school, also in the classroom, was seldom of a kind to foster and to strengthen spiritual vocation? The opportunities to foster it are almost limitless in connection with teaching practically every subject taught in our curricula and in our association with students outside the classroom. Without being preachy, the instructor can call the attention of the students to the use to which what is being discussed can be put in the ministry or to the bearing it has on the teacher in the Church. The teacher who does this unobtrusively, yet sincerely, will be the one remembered by the students later, not only as a good teacher whose courses were worth while, but also as one who fostered the love for the calling and the determination to face willingly long and often difficult hours of work which the profession exacts.

LACK OF VITAMINS IN EDUCATION. — A senior was dreaming that he was marching with a senior class up to the portals of the university gates, stepping with the lordly seniors out into the cold, cold world. Suddenly a great man in early armor accosted him and said, "Who goes there?" And he said, "The president of the Senior Class, sir." "Where are you going?" "Out to conquer the world." He said: "I'm the world. What are you going to conquer me with?" "I have an A. B. degree, sir." And the man in armor smiled. He said, "A. B., the first two letters of the alphabet. Young man, why don't you go home and learn your alphabet?" And the senior awoke with a start, and he well realized he hadn't learned it.

And we had better add to that A. B. — add Christ to commerce, and God to gold, and faith to force, and soul to science, and mercy to might, and pity to power, for this is our last chance. Well, time is of the essence, and we have got to find time for God. We are majors on the minors, and America has lost her sense of the vital. If we don't watch, the sun will go down on us. — LOUIS EVANS in an address at the first general session of the American Association of School Administrators, Los Angeles, March 9, 1952.

SEALS AND LABELS. — The new hobby favorite among the nation's children is collecting labels and seals. Next in popularity are autograph collecting, model-plane construction, woodcraft, insect collecting, stamps, painting, dolls, photography, and model railroading.

These facts were discovered by the American Hobby Federation, which is in touch with more than 8,000 hobby clubs. The popularity of collecting seals and labels has risen only during the past two years, officials said. At the same time, however, creative hobbies (as distinguished from acquisitive) are also gaining in popularity.

How Adequate Are Our Objectives in Professional Training?

HENRY EGGOLD

In this discussion we are concerned with objectives, or ends, of professional training. We are thinking of the effects which must be produced in the student through the means and methods employed by the school. The kinds of personal equipment which a student needs and which he must carry away from the school constitute the true objectives of the school.

We are not primarily concerning ourselves with a discussion of the means which are to be employed to achieve the ends of training for the ministry of the Word. We are, therefore, not dealing with the curriculum, not with specific courses, not with extracurricular activities, not with the role of the teacher, nor with the techniques which should be employed to achieve the objectives in professional training. However, it is evident that all of these subjects for discussion lie close at hand when we address ourselves to the subject of objectives in professional training. It is difficult to separate the means from the ends in education.

When we speak of professional training, we are thinking both of the training of pastors and of teachers. Since both the office of the pastor and that of the teacher are included in the concept of the ministry of the Word in the Christian congregation, one set of objectives suffices for both offices.

Before we can appraise the adequacy of our objectives in professional training, it is necessary for us to refresh our minds on the subject of the

nature of our objectives. To that end we shall examine the statement of objectives prepared under the auspices of the Board for Higher Education and adopted by the 1947 convention of Synod.

It is evident from the reading of the "Objectives of Ministerial Training" that the framers of this document did not begin their study with a view to justify the existing curricula in use in our several colleges. Rather has the committee studied the problem of the ministry objectively and has tried to state in the objectives the effects which must be produced in the student of the ministry if he is adequately to fulfill his future ministry in the Church. The emphasis in the objectives is on what the student is *to be* rather than on what he is *to know*. In other words, the objectives describe the development of a student's personality in other directions than merely the intellectual. The objectives aim at molding the total personality of the student so that he will be fitted not only intellectually, but especially also spiritually, morally, culturally, socially, and physically to meet the demands of a modern ministry.

Accordingly, the Board for Higher Education has grouped the objectives into six major areas: doctrinal knowledge; a spiritually dominated personality; knowledge of man; personal habits, skills, and attitudes; an appreciation of the minister's function in the Lutheran Church; a recognition

of individual differences among students. It will serve our purpose to examine each of these areas briefly.

A. *Doctrinal Knowledge*: If one of the principal functions of the minister is to preach and teach revealed truth so that men may know the truth and believe it, it is of supreme importance that the minister of the Word understands the doctrines of Scripture; he must be aware of their relevance to significant areas of life. At the same time it is important that he have a knowledge and appreciation of the Confessional Writings of the Church as well as of the important doctrinal controversies of the Church.

B. *A Spiritually Dominated Personality*: Because another of the primary functions of the ministry is to teach men to live according to revealed truth so that they may demonstrate and prove their Christian faith, and because the influence of the personality of the minister is so far-reaching, the second of the objectives is the development of a spiritually dominated personality in the student.

A spiritually dominated personality is one which has a penetrating awareness of the personal, subjective significance of Christ's atonement and of the unqualified personal necessity of manifesting one's faith in the Atonement by a life whose aspect is affected by a faith-generated life of Christ.

Important as this objective is, it is one of the most elusive for the educator. It places a priority on the Christian personality of the individual instructor on the teaching staff. It demands that considerable attention be given to the study of the extracurricular program of the school and

of the extracurricular life of the student. It demands that the teacher be more than a purveyor of information and that any course must have ends beyond the immediate goal of the accretion of knowledge. It calls for a diligent study of the technique requisite for accomplishing this objective.

C. The Christian minister must know three books: the Bible, himself, and man. The objectives for ministerial training reflect this thought by making the third objective the knowledge of man. This objective implies that the student be made aware of the way in which the Bible describes both natural and regenerate man. It implies also that it is of value that the student come to have an integrated knowledge of the Christian interpretation of the basic principles in the fields of philosophy, psychology, biology, physiology, history, sociology, political science, and economic history.

D. In the fourth place, the objectives dwell upon the habits, skills, and attitudes of the minister of the Word in the intellectual, social, cultural, and physical areas of life. In the intellectual area the student should be led to cultivate logical habits of thought, skill in communication, and skill in the art of teaching. The social skills include personal qualities of courtesy, tact, friendliness, poise, taste in dress, knowledge and skill in administrative principles. The minister should also possess an appreciation of the cultural value of literature, music, art, and architecture. He should learn also sound health habits for the sake of his physical and his mental health.

E. Since the minister is to serve in the Lutheran Church, it is furthermore highly desirable that he have a sympathetic appreciation of the heritage, structure, functioning, practice, the developed means, the relation to the whole of Christendom, and the destiny of The Lutheran Church — Missouri Synod.

F. Finally, the objectives recognize the fact of the existence of individual differences and admit the desirability of permitting individuals to pursue ends for which the student presents a special fitness.

Now we are to address ourselves to the question of the adequacy of these objectives. Do these objectives meet the demands of a modern ministry? Do they anticipate adequately the task which will confront the student upon his graduation? Do they attempt to arm him sufficiently for his task?

Certainly, there are a number of aspects in which this statement of objectives is both adequate and heartening. First, the objectives present a goal of education radically opposed to the successful completion of a number of prescribed, traditional courses. The curriculum is not the master, but the servant of the objectives. Secondly, the objectives indicate that we cannot be content in our schools merely with the intellectual attainment of our students. They impress upon us that we must be concerned more especially with the spiritual, moral, and social development of our students. The objectives minister to the total personality of the student. Thirdly, the objectives are not blind to the future tasks of the student. The

task of the school is viewed in the light of the demands of a modern ministry.

However, we shall in fairness ask a number of questions:

1. Do the objectives address themselves to the goal of showing the students how rightly to apply the Word of Truth? The objectives indicate that doctrinal knowledge is essential and also the knowledge of man. However, the objectives are weak in indicating that the minister's task is to apply the Word of Truth to significant areas of life. It would seem that our aim should be to show students the laws of spiritual growth as well as the applicability of Scriptural teaching in the field of ethics.

2. Do the objectives take into consideration sufficiently the increasing demand for specialization in the ministry? The complaint is frequently registered that all of our ministers are cut from the same last. The implication in this complaint is that our modern ministry is so diversified that our schools ought to take that fact into consideration in a statement of their objectives. Today we have a need for high school as well as grade school teachers, professors and instructors for our colleges and seminaries, foreign missionaries, urban and rural parish work, public relations, etc. To some it seems imperative that our schools address themselves in a tangible way to the task of training men in areas of their preference. This fact ought to be stated positively in the objectives.

When we turn our attention from the objectives themselves to the means requisite for the accomplishment of

the ends stated in the objectives, we find ourselves confronted with a number of challenging questions:

1. Are the courses listed in our several curricula professional in character? Do they satisfy the demands of our objectives, or are they needless to our purposes?

2. What in a concrete way can we do as professors and as colleges to produce spiritually dominated personalities in our students?

3. "All will agree that much of our

present effort to develop the students spiritually leaves much to be desired in the effect achieved" (*Reports and Memorials*, 1950, p. 196). Is the Senior College the answer to this problem?

4. Do our extracurricular activities reflect the objectives, or are we blindly following an American pattern?

5. How can we come to know our students better?

6. To what extent are the students made aware of our objectives?

REDS TAKE OVER WARTBURG CASTLE. — Soviet Zone authorities have taken over control of Wartburg Castle, near Eisenach, famous as the retreat in which Martin Luther found refuge after the Diet of Worms and where he translated the New Testament into colloquial German.

The Soviet-German (Communist) News Agency, A. D. N., said that the East German government had put the castle under its "guardianship" as a "national cultural place."

Wartburg Castle is owned by the Wartburg Foundation, jointly sponsored by the city of Eisenach, the state of Thuringia, and the Evangelical Lutheran Church of Thuringia. — *Lutheran Standard*, September 6, 1952.

STATISTICS FOR EDUCATORS. — More than 1,500,000 high school pupils hold jobs after school hours. In 1940 the total was only 300,000.

Public libraries in cities over 100,000 population have 49,000,000 volumes in use by 9,700,000 registered borrowers.

Ten years ago the average adult 25 years and over had completed only 8.6 years of schooling. Today his educational attainment is up to 9.3 years.

There are over 3,000 centenarians living in the United States today, two thirds of them women.

At the end of 1950 there were 449,000 holders of American Red Cross first-aid certificates in the country. As of September 30, 1951, there were 1,412,000, an increase of 963,000.

More than 186,000 Protestant and 3,035,000 Catholic children are attending parochial elementary schools. The Protestant enrollment represents an increase of 61 per cent in fifteen years. The Catholic growth since 1938 is estimated at 35 per cent.

In 1950 some 80,000 newsstands and drugstore counters sold 231,000,000 paper-bound, pocket-sized books.

Germany is publishing far more books than any other country. Some 22,338 different titles were published in Germany in 1950, compared with the British figure of 17,072 titles and 11,850 for France. The United States placed fourth with slightly over 11,000 different books.

We blow some 125,000 tons of lead a year into the atmosphere — lost forever — from the exhaust pipes of automobiles burning anti-knock gas because we like quick pickup on the road.

In discarding tin cans, we throw away annually two million tons of scrap iron and 12,000 tons of tin, very little of which is recovered.

How Adequate Are the Objectives in the Humanities?

ERNEST F. SCAER

It goes without saying that in a discussion of the adequacy of the objectives in the humanities we should determine what we mean by the humanities, we should clearly define the objectives, and then we should endeavor honestly to evaluate our effectiveness in reaching those objectives. In the narrower and curricular meaning, the humanities deal with the intellectual, artistic, and other achievements of man, principally in the field of literature, philosophy, the arts, and other related fields. In its broader connotation, and the one for this assignment, the term includes English, German, Latin, and Greek language and literature. The objectives? A person would need the tongues of a Hydra to enunciate them all at once. Is it possible to state briefly and clearly, and yet all-inclusively, the objectives of the humanities considered in this broader sense? I think that it is. In the last analysis the objectives of the humanities are synonymous with the basic objectives of ministerial training. The young man who eventually enters the service of the Lord is to be one whose will has been taken captive by the Holy Spirit; whose life is completely lost in the one single purpose of doing the will of God, first of all, in his own Christian life and then in the work of bringing others to their Savior. Those are basically the objectives of ministerial education. Those are primarily the objectives of the humanities. Particularly, we are to supply the student with the core of knowledge necessary for this task;

we are to develop the skills of effective communication, together with the other language skills, which are requisite to this task; we are to produce one who is able to think clearly, one who can analyze situations and organize his work and materials accordingly; we are to foster his mental, social, and psychological development so that he himself can live a well-adjusted life and also be able to counsel others to that end; we are to give him a thorough acquaintance with the past and the present so that he will understand the world in which he lives in the light of the past and recognize and appreciate the place of the Church in that world now and in the future. In short, we are to make a major contribution toward the development of a mature ambassador of the Lord and a leader in the Church. Are those in reality the objectives of the humanities? Are they adequate? Are we reaching them?

Before I give my own evaluation, I should like to touch upon this matter historically. It will throw interesting light on the entire subject.

The first professors' conference I attended was in 1925, at Lombard, Ill. I was young, naive, and impressionable. I have a vivid recollection of that conference. Its chief purpose had been determined by a resolution of the 1923 synodical convention to appoint a committee whose duty it was, in conjunction with the St. Louis faculty and representatives of the preparatory schools, to work out a curriculum which was designed to raise the

educational standard in our schools. Phrases I heard then are still fresh in my mind. "Poor ministerial training at the preparatory schools" — "Need to learn more Bible passages" — "Students can't write a decent English paragraph" — "The boys have no clear conception of Old Testament history" — "The students have a poor foundation in classical languages" — "What can we do to save our German heritage?" I should add the comment of all comments, "The trouble is that the graduates from our preparatory schools don't know no English."

The above statements have a familiar ring, don't they? 1925—1952 — just a slight shift of the digits. With not much more of a change, the 1925 complaints are those of recent years and even of 1952. And what did we do about it? We went into departmental huddles and came forth with plans for more English and more German and more Latin and more Greek. In fact, I believe that we came forward with something like a 40-hour week. Little was said about genuine objectives, integration of courses, measurement of results, methods of teaching, implementation, articulation with the seminary, and the like. Out of the confusion, however, did come two important conclusions: (1) that the St. Louis faculty should determine exactly what the requirements were for entrance; (2) that it would be necessary to expand the preparatory schools to meet the demands of their purpose. The idea was to add two years to a number of our schools.

In passing, I should like to state that since then I have contended often, and in the proper places, that

if the first of these conclusions had been carried out; if the seminary and preparatory faculties had gotten together and determined those requirements; if they had set their course of studies accordingly, and if the administrators had demanded results from our preparatory schools, many of our educational ills of the past ten years would not have been contracted.

A committee did set to work, and at the St. Louis synod in 1926, a new curriculum was presented, plus a course of study for the expanded schools, or senior colleges, if you please. Pertinent to our discussion of the humanities and my preliminary observations concerning their objectives, the following items will be of interest and value.

"Our primary objective is to lay a good foundation for professional theological study on scientific lines. This includes preliminary work in Pedagogy."

"Our secondary objective is to provide information and attitudes of intelligent citizenship and leadership in the pastoral office."

The following detailed aims are revealing.

Greek. — Although the stress was on a foundation of the philological understanding of classical Greek with the development of a fairly reliable *Sprachgefuehl*, yet there were included "The fundamentals of New Testament Greek and the cursory reading of parts of the New Testament."

Latin. — Foundations of the fundamentals of classical Latin — acquaintance with foremost Latin

authors — cursory reading of Patristic Latin and Medieval Latin.

English. — Extension of training in grammar — English as a tool — oral and written work — paragraph development — acquaintance with English and American literature — development of a taste for the best in content and form.

German. — A reading knowledge, if possible, a speaking and writing knowledge which will produce a connected discourse, not only to commit to memory and then to deliver it, but also to take part in conversation and debate with reasonable proficiency. If time for esthetic training, then, at least, by a survey course in German literature. I wonder whether, even today, there is not in many quarters too much stress on survey or period courses in literature or other traditional pet projects.

In the matter of any “cultural subjects,” mention is made only of art, as being touched upon “at least incidentally in the teaching of history.”

In the 1928 Professors Conference at Hinsdale, Ill., this entire matter was again studied, with the result that the Conference once more petitioned Synod in 1929 to extend the courses at six of the preparatory schools rather than consider a senior college (at the old Seminary). Reasons brought forth such expressions as “the bilingual situation,” “more training in Greek and Hebrew,” and the “growing complexity and difficulty of ministerial work.” The result was the appointment of a committee of nine to study the en-

tire educational system and make recommendations.

The report of this Committee of 1932 was revolutionary in advocating the closing of several schools, the adding of two years to four of our preparatory schools, and the creation of “a general Board of Higher Education.” Also for the first time we find the objectives of ministerial training definitely divided into two sections — cultural and professional. Under cultural are mentioned “Students as gentlemen with a proper appreciation of the finest things in life” — “the ability at all times to move in every stratum of society” — “esthetic appreciation based upon the knowledge of music, poetry, architecture, sculpture, painting, dramatic art.” Under professional objectives are mentioned the skills and knowledge necessary for the pursuit of technical theological training and the development of correct habits of thinking and reasoning. A special section is devoted to “the place of languages in ministerial training.” Languages were not to be reduced for the sake of accreditation. In their order of importance, languages were listed as follows — English, German, Greek and Hebrew, and Latin. “English is to be the great tool of a pastor in bringing the Word of Grace to the sinner. Habituation especially in the language of the Golden Age of Literature, particularly in the idiomatic expression of the Bible (Authorized Version), is necessary for the pastor who will do his work in keeping with its high standards.” The detailed objectives of German, Latin, Greek, and English language

and literature were much the same as those enunciated in 1926.

The 1932 Milwaukee convention decided not to formulate a definite reorganization of our education, but to appoint a Committee of Thirteen, the Committee on Higher Education, to make a final recommendation at Cleveland in 1935. The Committee of Thirteen carried out the resolutions. Under the objectives for ministerial training which are pertinent to us are the following: the ability to write and speak an idiomatic and forceful English; a reading, writing, and fairly good speaking knowledge of German; a reading knowledge of Latin, Greek, and Hebrew; a reasonable acquaintance with, interest in, and appreciation of the literary and other artistic products of man (humanities); the development of the ability to think clearly and properly to analyze, organize, and present the acquired material. Note the use of the word *humanities*. The general education movement in America was having its first definite influence on our own thinking. The Cleveland Synod adopted the recommendation of this committee to keep the junior college system and to add a pre-theological year to the St. Louis Seminary and instructed the *Praesidium* to appoint a committee on higher education, which, in turn, was to appoint a committee on curriculum from the Seminary and colleges. In 1937 the Curriculum Committee completed its important task, and in 1938, at St. Louis, Synod adopted this curriculum. The objectives for ministerial training were the same as those of the Committee of Thirteen. How-

ever, the full impact of the general education movement had now been felt, and it reflected itself in the enunciation of the well-known "structure of learning," with the languages as the foundation, the natural and the sociological science as the superstructure, and the humanities as the apex. All this is surrounded and ennobled by religion with its permeating influence. The 1938 curriculum is a good curriculum. If it had been accepted by all of our schools, and if its adoption had been enforced, again many of our educational ills of the past ten years would have been avoided.

How did this curriculum fare? Were the objectives in the humanities adequate? Were they reached?

The extensive Hausman survey and report of 1944 was the first comprehensive evaluation. It revealed that many schools were slow in adopting certain phases of the curriculum; they were not making full use of the cultural offerings of the humanities; they could not break away from the traditions and methods which had become firmly entrenched. The results of the sophomore testing program in 1942 to 1943, and those given in German, Latin, and Greek during this same period, showed us to be only average in culture and contemporary affairs, and in need of improvement in the languages. Since that time, at least the sophomore tests have been continued in our schools. A survey of the latest results shows a definite improvement. Much, however, is still to be desired — a greater interest in contemporary affairs, an increased appre-

ciation of music, art, and the cultural. Whether the above testing program is valid for us has been questioned. For example, do the contents of the general culture section represent the core and aim of our courses in history, literature, etc.? Are the results of the tests a measure of our effective teaching in these fields? In my opinion their value cannot be challenged.

So much for a brief historical development of the objectives of the humanities, with those of ministerial training in the immediate background.

And our conclusions? Our basic objectives have not changed during the past twenty-five years. They have broadened and deepened with the demands of the times. Again, these objectives are adequate — and they are clear. However, the all-important questions for us to ask are: Are we in reality making the impact upon our students commensurate with the great purposes of the humanities? Are those who come under our influence well on the way toward becoming men who understand the world in which they live; men who are mature in judgment; men who are cultured; men who think clearly; men who can bring to the world effectively the message which the world needs?

I am firmly convinced that we shall make our greatest impact if we give serious attention to the implementation of our aims. This means more than mere method, even though the functional purposes of all languages must be recognized and stressed. It has to do with men and not primarily with materials. It means relating ma-

terials to life. It involves attitudes of the instructor toward his work and toward his students. It means that we ourselves must grow up on our own campuses. We must eliminate the small and selfish jockeying for positions; we must eliminate the petty things which cramp the soul and make us ineffectual. We must emulate these very things which we would develop. We must, first of all, ourselves be cultured Christians, men of judgment, clear thinkers, effective ambassadors of the Truth. Yes, in the last analysis, we teach *ourselves*. That is the contribution we are privileged to make upon those who come under our influence.

The Emperor Marcus Aurelius, in his meditations, recounts his indebtedness to his teachers. There is significantly no mention of subject material or courses.

From my grandfather Verus I learned good morals and the government of my temper.

From the reputation and remembrance of my father, modest and manly character.

From Appollonius I learned freedom of will and undeviating steadiness of purpose.

From Alexander, the grammarian, I learned to refrain from faultfinding.

From Maximus I learned self-government and a cheerfulness to do what was set before me without complaining.

WHAT ARE YOUR STUDENTS LEARNING FROM YOU?

Evaluating Our Formal Courses in Religion

SIEGBERT W. BECKER

It can safely be asserted that the primary purpose for which our whole synodical educational system exists is that men may learn the truths of our most holy faith. For it is through these truths that the Holy Spirit brings men to faith and keeps them in faith; it is through these truths that He renews the hearts of men and develops in them the attitudes and moves them to the actions that mark them as children of God.

While it seems natural for most instructors to feel that the particular field in which they labor occupies the very center of all learning and culture, yet at our schools it is certainly customary to speak of the area of our own studies as being the second most important in the curriculum, the first place being held, naturally, by the religion courses, especially the Bible history, interpretation, and doctrine courses.

Surely, there is not one of us who would challenge this attitude. No one will question the importance of our formal religion courses. But this ascription of the primary place in the Lutheran curriculum to the formal religion courses may easily become mere lip service. For that reason it is important that we constantly examine our work in this field and ask ourselves whether we are doing what we should be doing and whether we are accomplishing what we hope to accomplish. It was probably such thoughts as these that moved the committee to assign the topic which we have before us for discussion this morning.

1. ACADEMIC CONSIDERATION

We must, of course, have formal religion courses in the curriculum to justify our claim to being Christian schools. But in considering this fact to be self-evident, we must take care lest we begin to treat these courses lightly. If the religion courses are truly as important as we say they are, then they ought also to occupy an important place in the curriculum. By this statement I mean that they ought certainly to require an important segment of the student's time and be a real challenge to his powers.

We must therefore constantly guard against letting these courses become mere caudal appendages to the curriculum, an afterthought, as it were, courses which are perhaps necessary but which must not be allowed to compete for the student's time with science, literature, and the arts. We must not allow ourselves to be led astray in this matter by the spacious argument that if we make the religion courses too difficult and require too much work, we shall only turn the student against religion.

I am moved to lay so much stress upon what may seem to be a matter of secondary consequence, and which may seem to be self-evident, by the fact that, as I look back to my own prep-school days, I can remember sitting for hours deciphering difficult sections of Homer, Sophocles, and Plato, but try as I may, I cannot recall spending any significant amount of time on any religion course until I entered the seminary. There is little justification for sleeper courses in the

curriculum at any time, but least of all ought we to find such courses in the religion field. Certainly, no proof can be found in Scripture for the position that the acquisition of religious knowledge must by all odds be a painless and effortless process. If we want to do some spiritual conditioning, right here would be a good place to start.

Therefore it would seem to be self-evident that we must strive to maintain the quality of our courses at a high level from the purely academic viewpoint. Unless we do, we may unwittingly teach our students that religious knowledge is of far less consequence than secular knowledge.

And when we evaluate the work which a student has done, we ought to employ the same rigid criteria that we apply in grading in the secular subjects. We are, after all, not grading the Christianity of the students nor evaluating the quality of their faith. We are all aware that grades are not the ideal motivation prompting the student to diligent work, but, like the Law, they act as a real curb to the laziness of the old Adam. Here again we are apt to be misled by the argument that we must be careful not to turn the student against religion by a strict use of the grading system. It is perhaps much more likely that we will encourage slovenly work by a watered-down grading practice.

2. THE POSITION OF THE TEACHER

These purely academic considerations, however, are definitely of secondary importance. Far more significant is the attitude with which we ourselves approach our work as teach-

ers of religion. Christianity is a religion of revelation, and as such it places peculiar limitations upon the teacher. He is not to dispense his own wisdom nor to set forth his own ideas. In a certain sense he is not a free agent, but, like the Apostle, he ought to be conscious always of the fact that he is a slave of Jesus Christ. More than in any other field the teacher of religion should be ready always to say, "I do not know." He ought not to pull answers out of a hat, but should recognize, and should teach his students by his own example to recognize, that there are many questions for which we do not have answers. When he does express a personal opinion, he ought to make it very clear that it is a personal judgment and not a commandment of the Lord.

A teacher of religion is to remember always that he is an ambassador of Christ and a messenger of the Lord. This is easy to hold in theory, but it is extremely difficult always to be guided by this first rule in our teaching. Like that of the Old Testament Prophets, our approach ought to be, if not in words always, yet in attitude, "Thus saith the Lord." This we are able to say because behind our teaching there must always stand the verbally inspired Word of our God. In this sense the doctrine of verbal inspiration ought to set the tone of, and furnish the authority for, our teaching. Without this doctrine the teaching of those truths by which we hope to heal men from their sin-sickness and save them from hell would be a burden too great to be borne.

It is true that we know in part, but what we know we know for sure. It

is the Word of God which we are teaching. Because of this fact it is important that we never surrender to the temptation to water down the message in any way. It is imperative that the doctrinal standards by which we guide ourselves in our teaching should not be lowered, or that in any way, through fear or favor, we be moved to declare anything less than the whole counsel of God.

Because, finally, so much depends on what we teach, we must constantly guard against the idea that the religion courses can be taught with less devoted application and less concentrated specialized study than the secular subjects. There is a temptation from the instructional standpoint to give the religion courses a secondary place in the curriculum. We simply assume that every graduate of our seminaries is qualified to teach religion at our colleges by virtue of his diploma, and we are tempted to call a man to teach, let us say, science, and then let him teach religion on the side. If a Ph. D. is desirable for a teacher of biology, why should not a Th. D. be desirable for a teacher of religion?

3. THE NEEDS OF THE STUDENT

We said that so much depends upon what we teach. The responsibility of a teacher of religion is bi-directional. Toward God our responsibility is to be faithful spokesmen; and because He requires it of us, we must at all times be acutely aware of the importance of maintaining purity of doctrine. At the same time we must realize that pure doctrine is a means to an end. God has given us His pure Word because in mercy and love He

wills that men should be saved from the guilt, the consequences, and the power of sin.

When we stand before a class in religion, we are apt to see before us, first of all, a group of future pastors and teachers of the Church. I think that we can sometimes safely forget this and become a little more near-sighted in this matter. I do not mean that these courses should not be professionally orientated, but it would be well for us to remember that we have before us boys and girls, or perhaps, young men and young women, who are subject to all the fears and frailties, the doubts and the temptations, which are common to men — they are people who are in need of the assurance of forgiveness and salvation, in need of having their doubts resolved and their anxieties and fears allayed. Our first aim in teaching them must always be to strengthen and establish them in the faith, that in this faith they may learn to live a life of devoted, consecrated service to the Savior.

If it is important in secular education to teach people instead of subjects, this is sevenfold more important in religious education. In all our teaching we ought to be filled with concern for the souls of those to whom God has given us the privilege of teaching His precious Word. It will follow that our teaching ought always be warm and alive, that we must studiously avoid letting our teaching of religion become a mere academic exercise or a philosophical disquisition. We are dealing here with more than intellectual truth. On what we say and do in this matter depends to

a great extent, under God, the eternal welfare of the souls of men.

It is all the more necessary to keep this truth in mind because apart from life situations it is difficult to integrate many of the teachings of the Christian religion with each other. Law and Gospel standing side by side certainly form a paradox unless we realize that we have before us human beings of such a nature that they need both doctrines. For example, it is difficult to understand how the words "Let him take heed lest he fall" can be reconciled with "No man shall pluck them out of My hand" apart from the fact that these truths are taught to men whose confidence in themselves must be destroyed if they are to trust in God's strength. So many of the paradoxes of the Christian faith are resolved only by the broken but believing heart.

To sum up what we have to say in regard to this whole matter, we might only ask the question: "Is there any reason why the lecture podium in a religion classroom should not be looked upon as an informal pulpit, or why the student, in preparing for his religion classes, should not look upon his preparation as being his formal private devotions for that day?"

4. PROFESSIONAL ORIENTATION

I am convinced that it is only when we, as instruments of the Holy Spirit, have concerned ourselves with the immediate spiritual needs of the students whom we have before us and have met those needs to the best of the ability which the Lord of the Church has given us, it is only then that we ought to concern ourselves

with the future profession which these young men and young women will follow. Yet always our aim should be, under God, to make those whom we teach also "able ministers of the New Testament."

This means, first of all, that the student must be equipped with a knowledge of the subject matter which he is later to teach and preach. When we say that the Christian faith is not only an intellectual process, we ought to guard against giving the impression that it is not an intellectual process at all. To hear, to learn, to know — this is definitely a part of the activity which we call faith. And in preparing men for the ministry, or in preparing them for the teaching profession, we must be on our guard against what I shall call impressionistic teaching, teaching which is concerned only with developing certain vague attitudes in those who are taught. We must equip them with knowledge.

It need not be emphasized, of course, that we cannot be satisfied if the student is able to repeat with precision certain dictated phrases. However, we must recognize that there is value in standard modes of expressing religious truth. For one thing it will certainly help to fix the doctrines in the minds of the students and will help to bind them to the great teachers of the Church who have gone before us in intellectual and, we hope, spiritual fellowship.

The ecclesiastical and dogmatic terminology which has grown up in the Church through the ages ought therefore not to be lightly disowned as illegitimate. There is a definite reason

why we say things in a certain way. Of this we are all aware. Even the communication of attributes, involved as we sometimes make it, has a definite place in our theology. Most of these theological terms were born in controversy to meet very distinct needs and have a rightful place in the Church, for the old controversies rise ever and again in the Church, with only their outward appearance changed.

Yet no one who is familiar with what liberal theology, and, in later years, neo-orthodoxy, have done with the standard terminology, will question the fact that there is real need that we give the definition of our terms in language clear and unmistakable, lest we find that by a redefinition of terms our students are robbed of their heritage. This is so much the more necessary as they themselves will be called upon to be trumpets giving no uncertain sound.

In other words, we must guide our students in thinking through the doctrines and to see their significance in relation to their faith and their Christian life. But in striving to bring the

student to do independent thinking and to plumb the meaning of the doctrines of our holy faith, we must at all times be on the watch against sowing the seeds of doubt and despair. "To think for oneself" does not necessarily mean to come to a different conclusion from that to which the fathers have come, nor is a questioning of Scripture a mark of deep intellectuality.

If we accept these premises as being valid, it will be seen immediately that it will be difficult to evaluate our work in this field by means of tests and examinations. Whether the student has grasped the subject matter intellectually, which is important, we may be able to establish in this way, but little more. Beyond this point we can only stand before the throne of grace and pray: "Lord Jesus, forgive me my failures, and let Thy strength be made perfect in my weakness." After all, it is only the Spirit of the living God who can break the stony hearts of men and lay them at the feet of the crucified Christ for healing. Of us it is required that we be found faithful.

HOW GOD SELECTS HIS WORKERS. — God never goes to the lazy or the idle when He needs men for His service. When God wants a worker, He calls a worker. When He has work to be done, He goes to those who are already at work. When God wants a great servant, He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks when God called him. Gideon was busy threshing wheat by the wine press. David was busy caring for his father's sheep. Elisha was busy plowing with twelve yoke of oxen. Peter and Andrew were busy mending their nets. Matthew was busy collecting taxes.

And of all of them we are told that they left their work to do the work of the Lord. They were not too busy with their work to heed the call of the Lord. Their work was not so important that the call of the Lord had to go unheeded or His work be left undone. — *Selected.*

Science and the Scriptures in Our Schools

OSCAR T. WALLE

The above topic appears to have found its way into this conference's agenda via the road of a rather surprising popular demand. It appears, however, to be a paper which many desire to hear, but which fewer desire to deliver. After a number of polite refusals the task was laid at my door. Perhaps the fact that I have taught the sciences for some fifteen years and now will take up the teaching of formal religion courses was a reason. Or perhaps our director's line of reasoning followed the track that anyone undiscerning enough to desert science teaching for the dubious position of head of one of our schools would be an easy mark for a controversial subject.

Be that as it may, I want to set at ease the minds of any who seek here to find answers to such oft-belabored questions as "How old is the earth?" or "Can the Noachian flood account for all observed geologic phenomena?" In the first place, I know of no satisfactory answers to them. Secondly, because of the brief time allotted me, I would rather try to develop the broad principles which underlie the problem area and then allow the much more able and courageous listeners to develop these principles into solutions of specific problems in the subsequent discussion.

SCIENCE AND THE SCRIPTURE ARE BOTH TO BE TAUGHT

The first point which I would like to make is that science and the Scriptures are both taught in our schools and that they *must* both be taught.

Some may consider this point self-evident. Certainly, our schools which are to prepare able ministers of the New Testament must teach the Word, which itself has established that ministry and which is, above all, the very power of God unto salvation. One can also then simply assume that we teach science and let it go at that. But it might be fruitful to consider momentarily the slightly different idea that they *must* both be taught. After all, we could teach Scripture alone and might in a sense be carrying out our purpose. Not too many years ago I heard a responsible leader in our Church advocate the plan of establishing four or five small seminaries, manned by one or two men, and equipped with collections of theological books, as a system highly superior to our present one.

How effective would such a Bible-institute type of professional education be? Is it adequate for the type of world into which the Lord today tells us to go and preach? Alfred Whitehead has this to say: "When we consider what religion is for mankind, and what science is, it is no exaggeration to say that the future course of history depends upon the decision of this generation as to the relations between them. We have here the two strongest general forces (apart from the mere impulse of the various senses) which influence men."¹ If it is true that in 1952 an able minister

¹ Alfred North Whitehead, *Science and the Modern World* (New York: Macmillan, 1937), pp. 259—260.

of the New Testament must have "a keen knowledge of human nature, of individual differences, and of the social, physical, psychological, and biological forces which condition the natures and the behavior of individuals and groups,"² then science must be taught and well taught. A future professional church worker must study science and the history of science in order to see and become convinced at first hand that science is a powerful thing and that it does offer and contribute much, but also that it is ever changing and that it does not offer anything even approaching absolute truth.

CONFLICTING VIEWPOINTS EXIST

Now, these two great forces — Scripture, the eternal, unchanging one, and science, the eternally changing — which play such an important role in our lives, and therefore should be taught, have long been considered as presenting conflicts both by men of science and by churchmen. One great thinker writes: "The conflict between religion and science is what naturally occurs to our minds when we think of this subject. It seems as though, during the last half-century, the results of science and the beliefs of religion had come into a position of frank disagreement, from which there can be no escape, except by abandoning either the clear teaching of science or the clear teaching of religion."³ When those words were written fifteen years ago, they were a fair, unbiased, clear statement of the case from the scientist's viewpoint. Many scientists were

much more heated on the subject in earlier days. Draper's *History of the Conflict between Religion and Science* and White's *History of the Warfare of Science with Theology in Christendom* are examples multiplied many times in the literature of the late nineteenth and early twentieth centuries.

The realization of contradictory viewpoints and conclusions has been just as clear and definite on the part of churchmen. True, the days of the Inquisition are past, and a placement on the *Index Expurgatorius* no longer makes a stir in non-Catholic circles, but our Church has not been remiss in calling attention to the basic points of friction. Merely by way of illustration: Volumes 19–73 of *Lehre und Wehre* contain at least 30 references to the conflict; Volumes 29 through 93 of the *Lutheraner* contain 29; Volumes 1–15 of the *Concordia Theological Monthly*, 19; and Volumes 1–64 of the *Lutheran Witness*, 71, with scattered articles in the *Theological Quarterly* and *Theological Monthly*. Our Student Service Commission publishes *A Ph.D. Looks at Evolution* and in another orientation pamphlet frankly discusses the problems which scientific courses will pose for the entering university student.

That there is a conflict is obviously clear to both groups.

CONFLICTS THE RESULT OF PERSONAL PREJUDICES

In some cases the issues called "conflicts" resulted from personal prejudices. Men of science have often been loath to admit this fact, but occasionally one finds an honest man, even without the aid of a lantern. It is no brother of the cloth, but a scientist of

² *Objectives of Ministerial Training* (Publication of Board for Parish Education), p. 6.

³ Whitehead, *op. cit.*

repute who writes of the period in the late 19th century: "The break-away from the dogma of original creation had its roots in a long-repressed desire on the part of some people to spit in the eye of the church."⁴ Even so today there are in the ranks of scientific men, as in the ranks of all professions, those who feel personally called to lay bare to their classes and the world what they consider to be the utter intellectual medievalism of the faith of the fathers, including their own.

Similarly, we have had those within the Church and within our own educational system who would out-Ptolemy Ptolemy or usher out modern geology with a summary of denouncement of "science falsely so called." To some, science has been a fighting word, free game for homiletical digressions emphatically studded with such rhetorical gems as *dumme Doktoren* and "would-be scientists." Strange to say, for a time the heliocentric theory generated more heat than light, and often the heat brought discomfort to those close to the source.

REAL CONFLICTS EXIST

But when we lay aside such unreasonable prejudices, we are still confronted by the hard fact that there are real, essential conflicts between science and the Scriptures. There has been a tendency in late years on the part of some to belittle any such conflict. After all, didn't the atomic scientists call in the churchmen? Isn't there general agreement that technology is

not the complete answer? Haven't there been rather definite statements by men of scientific stature that our ethics and morals must catch up with our scientific knowledge? All of these things are true, of course, but it is doubtful whether they remove the real conflicting issues. Much of the cry for progress in moral values is based on the belief that the methods of science applied to the field of philosophy will bring an answer to the disturbing problems which their application in the past has evoked.⁵

The real conflict is there, nonetheless. It becomes evident in conclusions. Some time ago Herbert Wood wrote: "It was becoming apparent that not all truth is contained in the Scriptures and not all that the Scriptures contain is true. This problem of a conflict between the contents of the Bible and the findings of natural science has been intensified by every advance of science."⁶ His statement can still be accepted today as representative of the situation as many see it.

But while the conflict becomes more readily evident in the conclusions, the real issues lie in the premises. Karl Pearson has stated the matter very clearly. "Scientifically we must remain agnostic. . . . To positive theology, to *revelation*, science has no rejoinder. It works in a totally different plane. Only when belief enters the sphere of possible knowledge, the plane of reality, must science sternly

⁴ E. C. Large, *The Advance of the Fungi*, as reprinted by I. W. Knobloch in *Readings in Biological Science* (New York: Appleton-Century-Crofts, 1948), p. 300.

⁵ Douglas E. Scates, "On Our Research the Answers Hinge," *Phi Delta Kappan*, December, 1948, pp. 120-123.

⁶ Herbert G. Wood, "Bible," *Encyclopaedia Britannica*, Vol. 3, 14th Edition, p. 501.

remonstrate; only when belief replaces knowledge as a basis of conduct is science driven to criticize, not the reality, but the morality of belief."⁷ But belief does enter into the sphere of possible knowledge as defined by certain phases of science, for "through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3); and that belief or faith does become a basis of conduct, for "by faith Enoch was translated that he should not see death" (Heb. 11:5); and "by faith Noah . . . prepared an ark to the saving of his house" (Heb. 11:7). Belief and knowledge become very intricately interwoven in Scripture. Each does not fall nicely into a separate, scientific compartment reserved for it alone, insulated from all others in form and function. Paul's sentence: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that Day" (2 Tim. 1:12), combines belief, knowledge, and conduct in a manner which cannot be ignored.

Just as a grave error is committed if we ignore the real conflicts which exist between science and the Scriptures, so another no less dangerous is encountered by what one might term a pseudoscientific approach. Whitehead warns against this pitfall in the following terms:

There are short cuts leading merely to an *illusory* success. It is easy enough

⁷ Karl Pearson, *The Grammar of Science* (London: J. M. Dent and Sons, Ltd., Everyman's Library, edited by Ernest Rhys), p. 94.

to find a theory, logically harmonious and with important applications in the region of fact, provided that you are content to disregard half your evidence. . . . An unflinching determination to take the whole evidence into account is the only method of preservation against the fluctuating extremes of fashionable opinion. This advice is so easy, and it is in fact so difficult to follow.⁸

It is simple, for instance, to attribute erratic boulders in Illinois and Nebraska to the Deluge because one sees difficulties involved in admitting the glacial ages as an explanation, but one must close an eye to the presence and direction of striae and to consistent mineral correlation of the erratics with north-lying strata, just to mention a few. Similar ignoring of certain data will occur if we apply the Deluge theory to all inland fossil remains.

The conflicts are there, and they are real. But they do not present a hopeless situation. As Christian educators we must admit the differences and, while shunning evasions, honestly search for a solution. To quote again: "In an intellectual age there can be no active interest which puts aside all hope of a vision of the harmony of truth. To acquiesce in discrepancy is destructive of candor, and of moral cleanliness. . . . A clash of doctrines is not a disaster — it is an opportunity."⁹

If we as Lutheran educators and churchmen hope to make the most of that opportunity, if we purpose to send out into the world young men and young women who will be able ministers, then we need to follow carefully defined principles in our approach to both Scripture and science.

⁸ Whitehead, *op. cit.*, p. 268.

⁹ *Ibid.*, pp. 265, 266.

SCRUPULOUS HONESTY IN TEACHING OF SCRIPTURE

First of all, we need to be scrupulously honest in our teaching of Scripture. When we add or embellish, or substitute the interpretations of men, pious and God-fearing as they may have been, for the simple, clear Word, we are not only placing ourselves into a category dangerously like that referred to by Jeremiah: "Behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith" (Jer. 23:31); but we are hopelessly weakening our case. We are opening ourselves to harsh criticism like the following:

Religion is tending to degenerate into a decent formula wherewith to embellish a comfortable life. . . . In the first place, for over two centuries religion has been on the defensive, and on a weak defensive. . . . Something, which has been proclaimed vital, has finally, after struggle, distress, and anathema, been modified and otherwise interpreted. The next generation of religious apologists then congratulates the religious world on the deeper insight which has been gained. The result of the continued repetition of this undignified retreat, during many generations, has at last almost entirely destroyed the intellectual authority of religious thinkers.¹⁰

Our task is to enable eager young ears and hearts to hear holy men of God speak as they were moved by the Holy Ghost. We need, indeed, to brush away linguistic cobwebs, to open grammatic curtains, to dispel the fogs of social and regional prejudices, so that those inspired words may ring through clear and undistorted, but we dare not edit the message.

¹⁰ *Ibid.*, pp. 269, 270.

FAIRNESS IN JUDGING SCIENTISTS

We need also to be reserved and absolutely fair in our judgments of scientists who may hold theories contrary to Scripture. The words "Theories" and "Laws" have special meanings to scientific men, and it is easy to fall into the semantic snare of thinking that their meaning is the one we have in mind. Mr. C. E. K. Mees, a research executive, touches on this subject when he says:

The feeling that there is some connection between natural law and divine law has given rise to the idea that, in his establishment of *laws*, the scientist is approaching some form of absolute truth — that the whole process of scientific research, in fact, is the uncovering of truth and, if we only knew enough, we should be able to approach to a knowledge of absolute truth concerning all things. . . . To the scientist as such, absolute reality has no meaning. It is a metaphysical conception, not a scientific one. The scientist neither affirms nor denies it; he merely ignores it!¹¹

We must take the scientist at *his* word, not at the meaning which we attach to his word. And, above all, we must be professional gentlemen. Sly, disparaging phrases and sarcasm are of little use. The latter has the habit of stepping out of the role of servant and become the master of its author. Referring to Einstein as a would-be scientist, as has been done, is not only unkind, but also untrue, and no one's cause is thereby strengthened.

We need also to be professional gentlemen in presenting the theories and claims of scientists in our discus-

¹¹ C. E. K. Mees, *The Path of Science* (New York: John Wiley & Sons, Inc., 1946), pp. 58, 59.

sions and presentations. This means quoting in context and fully. It means checking on primary sources and being healthily suspicious of secondary ones. It may often mean hours of hard concentration to master some sub-theory which casts an altogether different light on the main theory in question. It means being as painstakingly thorough as the author of the theory originally was. It does not follow that because we know the Truth, that errors which have been mistaken for truths are easily and offhandedly disclosed as such. It means Christian scholarship in the most exacting sense of the term.

CLEAR DISTINCTION BETWEEN SCIENTIFIC TRUTH AND BIBLICAL TRUTH

It means further that we must think long and hard in making applications in our science and religion teaching in order to illustrate the fact that scientific truth and Biblical truth are not synonymous. Thorough scholarship, though the first necessary step toward it, is by no means thorough and convincing teaching. I would venture, humanly speaking, that as many brilliant minds have bored into heresy as have deliberately courted it.

To me it means that there must be an honest, thorough understanding of one another on the part of the science and religion instructors. It means that they must see eye to eye and that there should be a glare in neither. Nothing does more to develop a flip-pant and unhealthy attitude in students than sly, infiltrating remarks in the lectures of one instructor about the opinions of the other. Infinitely much more can be achieved for the

Lord and His kingdom if the two frequently get together; if they visit each other's classes occasionally; if each understands clearly what the other is trying to do; and if they jointly make plans to achieve that goal.

To me it further means that the science instructor is a staunchly grounded believer who understands that science has a contribution to make, but that, after all, it is only a contribution. He must see that it is a search for truths which must be illuminated by the Truth.

STUDENTS MUST BE LED TO UNDERSTAND

If these premises are accepted, science teaching in our schools will have a distinctive approach. We shall direct our energies to the main motions rather than to argue points of order. We shall direct and stimulate students to read in the history and philosophy of science so that an understanding of the men and methods of science, particularly of the scientific method, is developed in them.

They will be led to see for themselves that "Science is even more changeable than theology," that "No man of science would subscribe without qualification to Galileo's beliefs, or to Newton's beliefs, or to all his own scientific beliefs of ten years ago."¹² They will learn that scientists are their own sharpest critics, but that it is an open, frank criticism, candidly made, and for the most part candidly received, without any sinking to the involvement of personalities. They may even learn something funda-

¹² *Ibid.*, p. 262.

mental for their own professional relationships here.

They will also learn that "even in science the discerning mind has and must have a background or basis of knowledge and belief accepted without analysis or criticism"; that "science has its orthodoxy as well as religion"; that "the history of science is partly the history of paradoxes becoming commonplaces and heresies becoming orthodoxies."¹³ My experience has been that the closer students are led to the heart of science, the stronger their respect for Scripture has become.

THE ULTIMATE RESULT

I firmly believe that if we follow these principles, we shall continue to

¹³ Sydney H. Mellone, "Heresy," in *Encyclopaedia Britannica*, Vol. 2, 14th Edition, p. 499.

justify the maintenance and expansion of the unique educational system which our Church has developed. We shall develop a group of professional men and women who are open-minded, intellectually honest, thoughtfully tolerant of the opinions and views of others. But with the open minds there will not be empty hearts. There will be relentless searching, but there will also be a common goal. There will be eagerness, but also patience. There will be suspicion of every possible source of error, but there will also be faith in an unerring source. These spiritual sons and daughters of ours will be equal to the great task which the Lord has given His Church of today. They will indeed be able ministers of the New Testament.

BUILDER OR WRECKER

I watched them tearing a building down,
A gang of men in a busy town.
With a ho-heave-ho and a lusty yell,
They swung a beam and the side wall fell.
I asked the foreman, "Are these men skilled
And the men you'd hire if you had to build?"
He gave a laugh and said, "No, indeed!
Just common labor is all I need.
I can easily wreck in a day or two
What builders have taken a year to do."
I thought to myself as I went my way:
Which of these roles have I tried to play?
Am I a builder who works with care,
Measuring life by the rule and square?
Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?
Or am I a wrecker who walks the town,
Content with the labor of tearing down?

Author Unknown

Desirable Standards in Campus Devotional Life

THOMAS COATES

It is axiomatic that if we are to train "able ministers of the New Testament," men whose entire vocation is to bring others into the presence of God, these men must themselves have experienced that presence, and they must devote themselves — not merely professionally, but personally — to the reflection of the presence of God in their lives. This experience is not something which can rightly or safely be deferred; it should begin early and be nourished faithfully.

Our task, then, on all levels of our ministerial training program, is clear: We must provide both the motivation and the conditions for the fostering of the spiritual life of our students and for their steady growth in the experience of God's presence. We cannot ourselves create that experience. This is the province of the Holy Spirit. God is the Actor — but we must set the stage.

"Setting the stage" involves the establishment of proper spiritual standards, creating the proper atmosphere for worship, and supplying aids, techniques, and stimulants for devotional life, both group and private, on the campus. To this end we offer a series of twelve observations on this subject, reflecting in the main our own experience, with the hope that they may serve as a basis for discussion and for possible implementation.

1. It is of primary, crucial importance that we impress upon our students that worship is not something performed; it is something *lived*. For the Christian, worship is not an ex-

ternal rite or routine; worship is life. To instill this concept — this Christian, Pauline, Lutheran concept — into the minds and hearts of our students is our chief educational task. And therein lies the challenge and the glory of our own ministry as Christian teachers.

2. In our efforts to foster the education of the student's heart, we should guide him in the art of private devotions, by directing him in the use of helpful devotional materials and in the cultivation of proper devotional habits. Stress should be laid upon setting aside a regular time — morning or evening, or both — for personal devotions each day. Regularity is important, and regularity must therefore be cultivated.

Help should be given the student in his devotional reading of the Bible; in the practice of prayer; and in the choice of helpful devotional materials. In this category, such materials as *Portals of Prayer*, *Everyday*, *The Awakened Heart*, *The Lutheran Book of Prayer*, and other devotional aids immediately come to mind. In addition, at our school — and I know that this is done at several others also — we have issued our own devotional booklets, written by the students and for the students. These are geared especially to the students' own needs and problems and to life on the campus. They therefore have the advantage of a personal, practical approach to the students' own spiritual life, which has gained for them general appreciation and extensive use.

The students should be trained also in the practice of prayer so that they learn both *what* to pray for and *how* to pray, both in private and in public. To this end the Religion courses offer the best opportunity for the cultivation of this very essential ability on the student's part.

3. Closely related to the foregoing, the practice of group worship, in the circle of roommates or other dormitory group, should be encouraged. We need to overcome the natural diffidence of many teen-age boys, in particular, to give free and open expression to their faith and to lead their fellows in worship. But experience shows that it can be done and that the results are most heartening. For daily room devotions tend to weld the group together, create better understanding, dissolve tensions, and solve the problems of group morale and discipline. For roommates who join together in prayer and the study of the Word will also live together in greater unity and in better fellowship.

To encourage the habit of room devotions, it will be advisable to appoint a certain time — e. g., at the beginning of the evening study period — when all the roommates will be present and when there will be the least disturbance. In these devotions, moreover, every student — younger as well as older — should be given a part. Thus we shall have, in effect, a “family altar” in every dormitory room.

4. If at all possible, the campus should possess a “churchly” chapel, properly furnished and designed, and thus conducive to an attitude of worship on the part of the students. The chapel should occupy the focal posi-

tion in the life and program of our schools; it is the source of power and light for the campus community.

Thus, when the student comes into the chapel, he should instinctively feel: “This is the house of God.” This will not be the case if the chapel is used also for basketball “pep” rallies or for the staging of the school plays. We are fully aware of the fact that separate facilities for the chapel are not everywhere possible, at least not at present. We simply emphasize the ideal arrangement, which, in our opinion, should be striven for.

On our own campus we have been able to see what happens to the worship program and devotional life of the school when the students are provided with a chapel that is beautiful, worshipful — and separate from everything else at the school. After years of putting up with makeshift, inadequate chapel accommodations, we were privileged, just a year ago, to move into a chapel worthy of the name. The effect upon the attitude and response of the students has been gratifying in the extreme. Not only is their demeanor in chapel one of reverence and respect befitting God's house, but increasing numbers of them are also using the chapel for private meditation and prayer.

While the power of the Word is not dependent upon, or restricted by, physical surroundings or accoutrements, it cannot be denied that the spirit of worship is enhanced if the place of worship offers an atmosphere of beauty and devotion. Beyond this, if our students in their later ministry are to possess and impart a true appreciation of Christian worship, it is

important that they be trained in an atmosphere conducive to the fullest cultivation of that worship.

5. In keeping with the foregoing the chapel services should capitalize fully upon the rich and varied liturgical heritage of the Lutheran Church. There is no reason why our chapel services need become routine, monotonous, stereotyped — not when there lies at our disposal a wealth of material, drawn from the Word of God, shaped by the ongoing tradition of the Church, and validated by universal Christian experience. Matins, vespers, litanies, suffrages, the rich treasure house of Lutheran hymnody — all of these offer a well-nigh inexhaustible reservoir from which we may draw without fear of surfeit in making our chapel services each day a fresh, new, meaningful encounter with God.

6. Chapel addresses should be brief, timely, well-prepared, Christ-centered, and directed to the special needs and problems of the students. It is our opinion that all male faculty members should take their turn in conducting chapel. We feel, moreover, that the use of "canned" materials should be the exception, not the rule; a brief address, or sermonet, will usually prove more practical and effective.

7. Opportunity should also be given to the older students to lead in chapel at regular intervals. Brief addresses given by the college students will afford them valuable experience and will often have a salutary effect upon the student body. Careful faculty supervision in this regard is of course presupposed.

8. Regular attendance at chapel on the part of all students should be taken for granted. This raises the immediate question of compulsory versus voluntary chapel attendance, at least on the seminary and college level. We can hardly conceive that chapel attendance should be optional on the part of students in the high school years, during which the proper habits of worship should be cultivated.

Without venturing a final answer on the question of compulsory chapel for college and seminary men, willful absenteeism from chapel services would seem to indicate a serious deficiency in the spiritual life and consciousness of those who in a short time will become the religious leaders of the souls entrusted to their care and who will expect regularity in worship of all the members of their flock. Such absenteeism should provide an occasion for special spiritual counseling with the individual concerned.

By the same token we take for granted that faculty members will attend the chapel services that are held during the school day. When teachers and students worship together, they will come to the increasing awareness that they indeed form a spiritual family and the bonds of Christian fraternity between them will be strengthened.

9. Under the auspices of a local congregation, opportunity should be given at intervals for the celebration of Holy Communion by the student body as a group. This arrangement will, of course, be simplified in those cases where a congregation is closely

associated with the campus; this relationship exists at a number of our colleges. In any event, the principle is the same as that by which a pastoral conference partakes of Communion at the invitation of the host congregation.

The effect of this sacramental fellowship upon the spiritual life of the school and the morale of the student body will bear ample witness to the efficacy of the rich promises that our Lord has attached to His Holy Supper. This does not, of course, in any wise supplant the attendance of the student at Communion in the congregation to which he belongs. It is rather a means of cementing the student group itself into a more closely-knit, mutually sympathetic, spiritually unified Christian fellowship. If we believe at all in the forgiving, cleansing, transforming, ennobling power of the Sacrament—as assuredly we all do—then we should be bold enough to test the faithfulness of His sacramental promise in nurturing and strengthening the corporate spiritual life of our student body.

10. The courses in religion should be closely integrated with the worship program of the school. They should not be merely intellectual in content; they should not be simply memory courses; they should not produce mere head knowledge. They will serve their rightful purpose only if they contribute to the student's spiritual development and make his faith something real, creative, dynamic.

As an adjunct to the formal course content of our religion curriculum, these classes should provide the opportunity also for the students to write

and offer meditations and prayers, reflecting their own spiritual experiences and aspirations. Projects might be assigned them wherein they translate doctrinal material, Bible texts and narratives into prayer materials, group devotionals, personal witnessing, short stories, and the like. At our school the compilation of the student devotional booklets has been made a supplementary assignment in the college religion courses. Our religion periods should be workshops for the fostering of the worship life of the individual and of the group.

Our teaching of religion should not be dull, dry, abstract, but alive, purposeful, contemporary. There must be a definite and persistent relation of the subject matter and objectives of the religion courses to the goal of the holy ministry toward which the students are progressing. And the instructor himself must at all costs be imbued with the spirit of Christ and radiate from his person and through his teaching that love for the Lord Jesus Christ which will captivate and motivate his students.

The teaching of religion in our schools should be more than a mere academic course; it should be a religious experience.

11. A program of spiritual counseling, motivated by, and directed toward, the love of Christ, should find its place on every campus. It is here that we can do some of our most effective work in helping the students solve their spiritual problems, grow in Christian life, and deepen their sense of vocation. There is no substitute for the wise and helpful Christian coun-

selor, and the importance of such counsel in our program of ministerial training cannot be overestimated. One of the most heartening developments of recent years is the new emphasis and implementation given to this vital phase of our work under the aegis of the Board for Higher Education.

12. Finally, every opportunity should be given the students to gain experience in practical church work. On many campuses student missionary societies, or their equivalents, have been organized to afford both instruction in missionary methods and the actual opportunity to engage in missionary activity or other church work in the community. On our own campus we call this organization "Koinonia"; its program and projects are designed both to foster

the concept of Christian fellowship among the students and to offer outlets for Christian service both on and off the campus. In addition, the students should be given every encouragement to affiliate with, and become active in, local Walther League groups. This experience will stand them in excellent stead both for their present development and for their future work in the ministry or teaching profession.

In summary: In the very center of our educational enterprise there stands the Cross, the emblem of that weakness in which we find divine strength and of that folly in which we find saving wisdom. The exaltation of that Cross on every campus and the implantation of that Cross upon every student heart are our unique and holy task as Christian teachers.

SCHOOL FACILITIES SURVEY. — The United States Office of Education releases first progress report on School Facilities Survey. The report reveals:

1. The number of live births a year is increasing.
2. The increased number of births is causing a rapid increase in public school enrollments.
3. Forty per cent of the school buildings covered by this report are more than 30 years old, and one in every six buildings is more than 50 years old.
4. Overcrowding in classrooms is very common in the 25 States covered in this report.
5. Classes are too large. Two in every five classrooms have more than the maximum of 30 pupils which good practice permits; and about one in every ten classrooms has a daily load of more than 40 pupils.
6. Pupils are not safe from fire. While two out of three pupils are housed in buildings rated acceptable as to fire safety, the rest are not.
7. Less than one out of four school plants covered in this report was rated as "satisfactory."

Synod's Stake in an Ongoing Research Program

HERBERT H. GROSS

It is reasonable to assume that research should be an inevitable and imperative part of the Church's program. Important conclusions and decisions must be reached on the basis of facts. Facts are discovered primarily through the method of research.

I. HANDICAPS TO A RESEARCH PROGRAM

1. The Church's intimate relationship with Scripture and the associated thought pattern of finality.

Holy Scripture is the Word of God. It is inerrant. It is to be accepted as the absolute and final source of truth on those temporal and eternal matters on which it speaks to man.

Continuous association with the absolute tends to obscure appreciation of those things which are relative. The ultimate product will be a spirit of certainty in most all things and a lack of a challenging or questioning point of view with regard to those things which are in the realms of uncertainty.

2. Academic stagnation during the first quarter of the present century.

The Lutheran pioneers were blessed with a generous number of academically well-equipped people. These were men of caution and of vision. The migration to America of cultured people diminished with time. Academic interest and application declined. The Church grew by assimilation rather than by conversion. Even that lost momentum. The Church probably reached the lowest point in terms of growth, variously considered, during the World War I period. Even

the colleges suffered. Some of the instructors were men who were not masters of their academic disciplines. They failed to stimulate. They avoided professional meetings. They did not remember that the children of the world are wiser in their generation than the children of light (Luke 16:8) and that we are exhorted to be "wise as serpents and harmless as doves" (Matt. 10:16). They failed to know the techniques of research, appreciate the value of research, and stimulate others to do research.

3. The relationship of research to the natural sciences which challenged some of the Church's traditional points of view.

During the period of rapid growth in secular learning and parallel spiritual stagnation, academic growth was at times conceived of as only being possible through the medium of some subtle allegiance with the devil. Those who consorted with philosophy and associated logic, ethics, and aesthetics were accused of having clandestine relationships. Science was not uncommonly conceived of as being synonymous with sin because it was primarily science which challenged the traditional thought of some churchmen — thought which had ossified with time. Our conflict with science is not with its methodology, not with the facts it has accumulated, but with some of the conclusions it has reached. Faulty conclusions do not negate the value of a valid method of accumulating facts.

4. Lack of recognition of research facilities available now and lack

of confidence in the findings of research.

There will be little interest in the conservation and cultivation of human faculties until the recognition and definition of a problem is a commonplace proposition. A recognition of the benefits which might accrue from harnessing the capabilities of those who are trained research workers will depend primarily on an objective concern on the part of those whose privilege it is to direct the Church's program. This concern will become evident at that time when the research findings already available will be utilized advantageously.

5. Limited resources. Restricted time and materials.

It is faulty to conclude that tangible benefits are not derived from research. They may not be. However, in the over-all picture, time and money allowed for research purposes, properly designed and directed, are in the interest of economy and efficiency. This point of view has not received deserved consideration.

II. FACTORS WHICH FAVOR A RESEARCH PROGRAM

1. A recent academic awakening.

Since it is now commonly acknowledged that American frontiers are now primarily those of technology rather than space, it is permissible to go to school. It is even possible to do graduate work without odium. The result has been that within the Church there is a rapidly growing body of people acquainted with research techniques, and a still larger group sympathetic to the potentialities of research. The available human resources must now be harnessed. Energy must not be

dissipated. It must be directed and converted by human dynamos who will be in a position to spiritually electrify the world.

2. The Church's broad perspective which encompasses the totality of the academic program.

Research in any one field or a minute part thereof cannot be completely dissociated from its setting. For example, research in religious education must take into consideration other academic areas. If the other academic disciplines are not brought into peripheral focus, the perspective is lost. The Church is fortunate to have the privilege of seeing the academic picture in its totality. In its training program the Church must deal with the complete range of academic disciplines.

3. A large reserve of research techniques to draw on.

Particularly since the period of the Industrial Revolution, research work has progressed with gigantic strides. The Church has the privilege of adapting a variety of tried and tested techniques to its own needs.

III. AREAS WHICH REQUIRE INVESTIGATION

1. Interpretation of Holy Writ.

It is the prime purpose of the Church to spread the Gospel through teaching. As a corollary it is essential that the Word of God be understood. Consequently, the major emphasis of a research program should be the interpretation of Holy Writ. Scholars should be particularly diligent in the exegetical analysis of disputed passages.

2. History of the Church.

It has frequently been said that if something is to be understood, one should know how it came into being. This is also true of institutions and their functions. It is true of the Church.

3. The effectiveness of Christianization.

By and large, the worth of certain teaching techniques and institutions associated therewith has been assumed to be good or bad. Research should be introduced to provide the correct answer. The technique involved should be the diagnosis of the individual or case-history approach rather than mass analysis. The technique of the parish counselor is to be preferred over against that of the pulpit preacher. The straight-jacket of a questionnaire introduces limitations which result in the exclusion of essential refinements.

4. The efficiency of the Church's institutions.

Man tends to resist change, especially if it disturbs his tranquillity and security. Unfortunately, one's opinion of the value of an institution is frequently warped by the personal benefits the individual might derive from its existence. For example, is the Church's whole educational structure being changed to meet changing needs as discovered by research methods or is it going to be a costly compromise of many opinions? Among the institutions, boards and committees should be included. Their functions and relationships probably need more research attention at this moment than the educational institutions. Research must be applied to provide the facts which should goad men of

vision who are trained in the interpretation of facts to render unbiased and unprejudiced opinions. This research must be continuous.

5. Socioeconomic circumstances and settings.

The Church meets its responsibilities in various and varying parts of the world. The Word of God is a constant, but the time and place of teaching it is a variable. In the interest of efficiency and optimum results, social, economic, and political conditions, as they vary from time to time and place to place, must be well understood.

6. Research in general.

God's first command to man was that he should "be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion" over it (Gen. 1:28). To meet this responsibility, man must establish intimate acquaintance with the earth and what it contains. This can be achieved through the medium of research. Research of this type is a consideration, but not the Church's first responsibility.

IV. METHODS OF PROCEDURE

1. Develop and maintain a research inventory.

This has been done to some extent by the L. E. A., working in conjunction with some members of the St. Louis Seminary faculty. For effectiveness of work and economy of time there should be a running inventory of research concluded and in process.

2. Identify general and specific areas in which research should be conducted.

This will depend in part on an acute identification of problem areas and in

part on the gaps revealed by the inventory.

3. Embark on a research program with some general and some specific objectives.

Problems at times expose themselves while the research is in process. It is not always possible to have specific purposes during the initial stages of the development of a research project. It at times prejudices thought to have them.

4. Regulate research so that the ultimate product will be a fairly complete mosaic.

Any research project is at best a small part of a complete picture. Like a jigsaw puzzle, the picture is not reasonably clear unless most of the pieces are there. A research commission which has the inventory well in hand can direct research so that a fairly complete mosaic can be anticipated.

5. Encourage competent young men and women to do research work.

Our institutions should be motivators of research and shepherds of research people. Competent students should be selected for graduate training. With careful guidance these people could add to the sum total of knowledge needed by the Church while learning research techniques.

The Church is urgently in need of a reserve of well-trained people. As a word of caution, it should be said that each young man or woman who does research work or graduate work should not be guaranteed a synodical professorship, vice-presidency, or superintendency. This will result in frustration. Our lack of reserve power has resulted in too little research and too much teaching being done by

those who have not been purged sufficiently in the refiner's fire. A good general should have more than casual acquaintance with a battlefield.

6. Provide for money and time allowances.

Where shall most of the Church's research work be conducted? Where shall one look for leadership in the field of research? Obviously, at the colleges. The members of the faculties should be specialists in their chosen academic disciplines. They should have an insight into research techniques. Research should be considered a legitimate part of the academic load of those who move forward the frontiers of a training program concerned with Christian education. This is an obligation of teachers at the preparatory as well as at the terminal schools.

Up to this time there has been some, but not enough, scholarly research. Production for the popular market has been more conspicuous. A change should be expected.

It is an opinion that an organized, well-planned research program could be initiated at a school like our St. Louis Seminary. However, there would have to be a revolutionary change in the student-faculty ratio. Research which conserves time, energy, and money requires sustained effort.

Synod has a commitment to spread the Gospel effectively, efficiently, and economically (Luke 14:28). This requires planning. To plan effectively, the facts must be in hand. Research is a method of getting the facts.

If the leaders of the Church are sensitive to this need, there is hope for a research program.

Basic Skills of Communication in the Total Curriculum

RICHARD R. CAEMMERER

1. TRAINING CHRISTIANS FOR SKILLS

Education imparts knowledge and skills. This paper concerns itself with the skills of communication. A skill is knowledge and ability put to use in a practical activity. The skills of communication obviously include reading and listening, writing and speaking. We are concerned in our task as teachers and administrators in training the students in our schools toward these skills.

Our schools are Christian schools. Hence we administer our training, and think through the function of these schools, from the Christian point of view. Whenever we talk about daily and continuing practices of Christian people, we talk about their Christian calling. The skills of the Christian are to be put to work in his Christian calling. God has redeemed him and brought him to faith through the Gospel of the redemption, that is his call. But God has called him for a purpose. He is to carry out that purpose in the situation or situations of life through which God leads him. That is his calling, to employ the power of his call to the ends in which God places him (1 Corinthians 7; Ephesians 4 and 5).

The Christian inhabits his calling properly when he uses his innate endowments and practical skills as a good steward. But the top priority in his stewardship, the chief ingredient behind every skill, is that God's own Spirit is at work in him and directs the skill to its end. The Christian is a good steward not simply of physical

or mental endowments, but of the Spirit of God, who, because of his call and God's purpose, would achieve results through him (1 Peter 4:8 ff.; Ephesians 4 and 5). This activity of God in the Christian, asserting itself through his skills and practices, is one toward other people. The calling is one in which we come to grips, in the areas of family, occupation, friendship, citizenship, church, with the needs of other people and seek to supply those needs. Our sex and our birth, our employment and our station in life, thus are a calling which we are to exercise for God's ends, and with God's Spirit, toward people (1 Corinthians 7). The end aim of every such relation is ultimately that the next man experience, not only the worth and benefit of our skill, but the worth and benefit of the Holy Spirit, who directs the skill. The best summary is 1 Peter 4:10, 11:

As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen.

As schoolmen we participate in one segment of the training of Christians to inhabit their callings and to exercise their skills. This training involves a number of procedures, all of which have to work together if the whole should be called training.

We have to describe the nature and

the purpose of the skill which we impart. Otherwise we are in danger of training for a calling without God — a counterfeit calling.

We have to create in our charges the desire to perform and to practice that skill. We are doubtless grateful for such motivations as curiosity and the desire to learn which are natural in young people. But as Christians who are training Christians, we realize that the prime motivation is the Holy Spirit Himself and the structure of the Christian's relation to other people in his calling must be love, the desire to help men.

We have to devise situations in which our charges can practice the skill. For we cannot speak of a skill when it is merely defined. A skill is an ability which is practiced and which becomes more perfect with the practice.

In training for genuine skills — and this is uniquely the business of schoolmen — we must prevent the practice of mistakes and devise sound and helpful repetitions of the skill.

These general considerations are basic for a scrutiny of our training in the skills of communication.

2. THE BASIC SKILLS IN COMMUNICATION TO BE TRAINED FOR IN OUR SCHOOLS

In our schools we are not concerned with the training of skills *per se*. We are training to facilitate the Christian calling. That pertains to our training in communication. Obviously the skills of communication are at the heart of the Christian calling. For ultimately the Christian calling involves communication — the intake of

the Word of God, the output of the Christian witness. The skills of communication are not to be thought of as only an item in the future toward which we are readying students. Already they are in the Christian calling, related to other human beings, in the fellowship of the school, the church, the family, and the community. Hence our training in communication concerns what they are doing now. Yet just as obviously our training prepares for communication in the future callings of our students, after they leave our schools, and enter upon more complex and responsible callings in their families and communities and churches. We are most obviously interested in their ability to communicate in the callings which are their future occupations and which are uniquely callings of communication — the ministry of the Word, as pastors or teachers.

Just to receive communication is a skill. This is thought of as trainable in the matter of reading, which involves certain skills of recognition, progression across lines of type, grouping of words through the fixation of the eye, preventing of regressions, improvement of retention and comprehension. Yet the same skill has to be taught for listening. This is a demand already for other units of education with which anyone of us is affiliated as a teacher. It is doubly important in the future callings of pastors and teachers, who become notoriously bad listeners because they fail to practice, or may never have properly learned, the skill of attending to another person's speech.

Skills of reading and listening are

of concern to secular teachers and scientists. As Christian teachers we are concerned particularly with the basic motivations. As men confronting the routines and deadlines of classroom teaching, we are nevertheless tempted right at this point to become flabby. Yet everyone of us has the primary concern and responsibility of leading his students to excel in reading and listening, not just to meet the demands of curiosity or scholastic progression, but for the purpose of that intellectual growth which is to be invested in people and is to be shared with people. That investment and sharing is to begin at once. A real lag in education obtains where students fancy that they have taken courses in literature, or have listened to lectures in any field, which they do not understand and which they expect never to put to use.

Communication involves the skills of sharing with others. Writing and speaking are these skills. They have much in common, and at the moment, as the doctrines of Rudolph Flesch would indicate, this is evident even in writing style. Yet basically there are techniques that vary in the two, and good training in communication as a Christian calling will involve the training of the student toward a thoughtfulness concerning these differences. When he writes to be read, his reader will have time to reflect and to reread, and the cold page will have to evoke the images which will stimulate the reader to attention and to action. When our students prepare to be heard, they must so deploy their thoughts and employ their language that their hearers will be interested

sentence by sentence, that they will not be pressed too deeply or rapidly upon the comprehension, that each idea will have its weight and yet merge its value with other ideas. The recent vogue of semantics has interestingly developed around the technique of speaking.

Especially in the skills of sharing communication the qualities and processes of Christian witness in the calling are the objectives of our training. And again we must impress upon ourselves that we are training for callings already under way as well as future professions. This means that the words and speech of our students must already reflect the Holy Spirit and His gifts. Interestingly enough, that reflection, as it is dictated by the principles of the Christian religion, coincides amazingly with the factors of personality which are essential for persuasiveness and good speech and writing in general. St. Paul broods over the communicative skills of Christians:

Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. Col. 4:5, 6. On the same subject he says to a preacher:

And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil who are taken captive by him at his will. 2 Tim. 2:24-26.

Obvious in these and other descriptions of Christian witness is the accent

on clarity, the evidence of concern, simplicity, and a meekness which is not that of being beaten, but of being one who loves. To train students toward such skills is obviously more than "a language skill," more than the task of one department of a school, and more than training in speech or writing. What is the curriculum that trains for these basic skills?

3. THE CURRICULUM THAT SO TRAINS

If we are truly to train for basic skills in communication, we have to do so consciously. We have to provide for situations that involve supervision and scrutiny. Otherwise our students practice faulty skills and go at them with faulty motivations.

Probably the responsibility for training in good communications devolves with special focus upon those instructors and classrooms that teach them. Then let the courses in literature or rhetoric of speech — in any language — actually be courses in communication. Let the student understand that he is practicing a thing that involves other people — people who are talking to him, or his talking to other people.

But every other classroom situation in the school is basic if the training in the specific communication skills is to be effective. Thoughtfulness, good taste, directness, simplicity, taught in a speech class, is vitiated by garbled recitations in any other class. Respect for good expression as it is underscored in a classroom in English literature is dashed to pieces through tasteless language of an instructor or shabby practices condoned by term papers or in recitations in any other

classrooms. Our faculties will frequently counsel together how to help each other in the task, what standards to employ, what situations to develop.

Obviously, the entire school life, speech in dining halls and play fields, social activities and conversations, extracurricular affairs whether forensic or not, field work at the seminary level or practice teaching in the teachers' colleges, is essential in this total training. And what is essential is not merely that it goes on, but that it is scrutinized, refined, and improved and that standards of taste and culture begin to emerge on every campus. This is especially true where we are operating a sequence of schools and where we propose to complicate this sequence by a senior college.

Furthermore, it must become a basic ingredient and intention of the curriculum, from academy through graduate years of the professional schools, to attach the motivation of the life in Christ and the will to the Christian calling to the tasks for which we prepare and the task of the preparation itself. It remains a supreme factor in this motivation that the teachers themselves are about their callings, that they communicate not only fruits of faith but the faith itself to their students, and that they feel themselves teammates of every other instructor throughout the eight or ten or twelve years past grade school which this training requires.

Particularly the sharing skills of communication are, self-evidently and in the elaborated theory of craftsmen, signals of personality. That is precisely what the Christian view of the calling likewise assumes. Hence the

total curriculum, if it should train in the skills of communication, must train in the growth of Christian personality. But there are two great tools toward that personality, and these two co-ordinate completely: the means of grace, the Word of God bringing and keeping the individual into and with the life of God through the redemption of Jesus Christ; and, secondly, the church, the fellowship of Christians bent upon each other's spiritual welfare and responsible for each other's spiritual life. Hence a genuinely Christian training in the skills of communication involves Christians themselves, whether in a classroom or a living room or a chapel or campus or a play field, in the interchange of spiritual life through Christ Jesus. Only so does the teacher himself skillfully communicate the power and life of God to his students; only so do the students discover, practice, and grow in the skills of communication that are the scaffold and the fabric of the Christian witness.

FOR SPECIAL STUDY

On the Christian calling the Epistle to the Ephesians, beginning especially with Chapter 4, is basic; parallels are 1 Corinthians 1 and 7, and 1 Peter 2 and 4. Luther's tract *On the Freedom of the Christian Man* is a practical summary; Einar Billing's pamphlet *Our Calling* is a modern statement of some worth. Prof. Oliver C. Rupprecht has an article

in the *Concordia Theological Monthly* (November, 1951) entitled, "A Remedy for Modern Chaos — Luther's Concept of Our Calling."

Basic to good communication is good thinking. This is especially important under the current emphasis upon scientific thinking. Max Black, *Scientific Thinking*, is an engaging text (Prentice Hall, 1952), which seems to co-ordinate classical logical practice and contemporary description of scientific theory.

On the level of writing *Proper Words in Proper Places* by J. O. Bailey provides a thorough text, with a preface for teachers, on the fundamentals of outlines, paragraphs, and themes, with an important second section on revision, embracing fundamentals of spelling, grammar, punctuation, diction, vocabulary, and sentences (American Book Company, 1952).

Among omnibus volumes in the field of communications as a whole, Harold E. Briggs, *Language — Man — Society — Readings in Communication* (Rinehart, 1949-51) is comprehensive in presenting essays on language, semantics, fields of communication, such as law, science, literature and the arts, radio, and congress.

For the teacher and administrator of the curriculum, a basic volume is the symposium edited by Earl James McGrath, *Communication in General Education* (Brown, Dubuque, 1949). Interesting is the contrast between the integrative program of the State University of Iowa (p. 18 ff.) and the classical position of Mr. Norman Foerster (p. 198 ff.) on the responsibility of the English curriculum.

The Visual Arts and Christian Culture

R. P. MARXHAUSEN

Until recent times the artist always served the Church. Now the artist has had to yield to the scientist, the engineer, the builder of bridges, skyscrapers, electronic devices, and calculators.

It would be worse had the development of the machine affected only the outer man, but this was not so. Some hoped that the machine would free him from his menial tasks. This was an empty hope. Man simply changed his master. This time, although it was a master who instead of a heart has gears and electronic tubes, man is still hungry, man is still not free, man is still afraid. Fascination for materialism and preoccupation with gadgets are still with us.

Hands are quickly becoming anomalies of the human figure. Our recreation is too passive. Leisure is a vacuum. In our relations with art, we are lost unless we become active. Human beings need to use their minds, their imaginations, their feelings.

Art is the noblest means of recreation. It cannot redeem the soul, but it can attune the heart even for the highest. It never produces or creates faith, but it can support the Word of the Gospel as this produces faith.

In the attitude of most, even within the churches, art is a luxury. In centuries past there were no means of mass distribution of information or ideas except through the media of the artist. Nowhere were the demands for the artist's services so great as in the churches, basilicas, and cathedrals. Since the advent of the printing press

the task of the artist has been severely modified. He no longer disseminates the teachings of his religion, he ornaments them, he illuminates them, he consciously strives for effect. Thereby and therein he often loses much of the fine unconscious grace and simplicity characteristic of the ages when he was commissioned to teach as clearly, as vividly as possible, the great doctrines and stories of historic Christendom.

The Church and the artist have not yet completely shifted their mutual relationships under these changed circumstances. This is readily apparent in the pseudo-Gothic architecture which many churches adopt in their plans for new church buildings. It is apparent in the oversweet representations of Biblical stories and characters that now pass for religious art in the publications and literature of nearly every Christian denomination. We need to acknowledge the possibilities of the new structures made possible by steel, reinforced concrete, laminated woods, glass, and other even newer materials. Church buildings of most of our congregations need not try to be "pup cathedrals." Each house of worship of our gracious God can be built and furnished sincerely and beautifully without imitation or fakery.

Need we tolerate or even perpetuate the current notion that art and color should be studied by those only who are going to be artists? Why do we assume a radically different attitude toward other art forms like lit-

erature and music? Is good art less important than good literature or good music? One hears some one discourse learnedly on the harmony of the heavenly spheres, yet his necktie is evidence of his ignorance of color harmony. He can tell you all about the difference between a plesiosaurus and a paralleliped, but take him to an art gallery, and he cannot tell an oil painting from a water color. Before a beautiful picture or sculpture he is an Alice in Blunderland. We need to put the plastic arts on the same level as music and literature in our colleges and seminaries if rounded culture is our genuine aspiration and a balanced education is desirable for our church workers.

All those who serve the Lord and His Church can learn from the dedicated artist significant qualities like sensitivity to values, eager zeal to search for underlying order, and endless patience.

How valid are implications like these for our professional training program?

1. Every church worker should be able to appreciate visual art and art forms for himself or herself alone as an educated person.

2. Every church worker should acquire the elements of good taste, especially in the areas of sacred art.

3. We must seek honest and ade-

quate answers as to why, of all the synodical schools, only our two teachers colleges offer their students any experience in even beginning practice of visual art.

4. We need also to seek the reasons for our minimizing of creative art in the church and her professional training program in deference to passive appreciation of literary art forms and slight emphasis on music, secular and sacred.

5. For his complex task, and to meet the growing demands on his energies, the professional church worker, for the sake of his own mental and physical health, needs the re-creative and therapeutic release which even elementary skills in expressive art on the hobby and handicraft level can provide.

6. Only as our present and next generations of pastors and teachers are surrounded in their formative years with good and challenging art and art reproductions will we be able to raise the general level of aesthetics in our churches, schools, and homes.

7. We need also to find ways of discovering and sponsoring those whom the Lord has endowed with exceptional artistic capacities and so to nurture them that they feel the Church to be a warm fellowship where the artist can worship and serve God.

Synodical High Schools — to Be or Not to Be

LEWIS W. SPITZ

For some years members of Synod have raised the question whether or not our synodical academies should be continued in full or in part, or whether the time had not come that they either be eliminated entirely or one or more of the lower grades be dropped. This question has become a burning one to the same extent to which our public high schools have spread from coast to coast and, at the same time, have improved their course offerings and instruction methods.

In the days when public high schools were few and far between, and their standards of instruction were considerably lower than at present, such a question was quite unthinkable, and that in spite of the fact that fathers in those years were as paternal and mothers as maternal as they are at present. Hearts ached as thirteen- and fourteen-year-old boys left home for a distant academy then as now, but parents had no choice. If their son, devoted to the ministry, was to be adequately prepared, it was quite necessary that he begin to decline *mensa, mensae, mensae, mensam, mensa, mensa*, in Sexta; likewise *die Kuh, der Kuh, der Kuh, die Kuh* in that same advanced academic year. (For the sake of brevity I shall use the old Latin names.) Social studies and sciences were considered of less importance to an adequate preparation for the ministry. It was considered necessary to have seven periods of instruction in Latin from Sexta to Tertia and seven in Greek in Quarta and Tertia. German shared in

importance with Latin; English supposedly took care of itself; and it was impossible to fail in any courses save in the languages. All of which, however, does not imply that there were no failures in those classical times.

Now times have changed; not only have public schools raised their heads to challenge our ancient synodical system (to which some choose to refer as the German *Gymnasial-System*), but the accreditation of our various academies by State and other accrediting agencies has compelled us to modify and to accommodate our academy curriculum to the program of the respective agencies.

To the previous observations may be added a rising spirit of independence or, shall we say, sovereignty on the part of parents. There was a time when parents laudably and humbly submitted to the adamant demands of synodical faculties. They meekly submitted to the linguistic prerequisite of the synodical curriculum. At times this submission would be modified by engaging the local pastor as an instructor in Latin so that the prospective student could at least enter Quinta. Some metropolitan high schools, like the one in Cleveland, Ohio, forty years ago, offered the prerequisite courses in Latin and Greek, thus making it possible for their students to enter our synodical academies with advanced standing. Parents today are less submissive or, shall we say, accommodating. They now send their sons usually properly equipped with clothing and bedding,

but without too much thought given to the problems of the teaching staff at the synodical academy. If their son arrives without an adequate knowledge of Latin, Greek, and German to enter the freshman year of college or an advanced class in the academy, that is a problem for the synodical faculty.

It is just possible that interscholastic competition for enrollment has mollified the attitude of the respective authorities on admissions to the extent that they have grown increasingly more amenable to accommodating their academic program to the wishes of the parents in order not to lose a promising prospect.

Oakland reports the following percentages regarding students entering with advanced standing:

Sophomore	10%
Junior	5%
Senior	2%

Winfield reports as follows for the years 1942-1952:

Sophomore	31.3%
Junior	30.9%
Senior	18.3%
College freshmen	35.0%

However, we still have our academies. Only in one instance, so far, has a pre-ministerial academy been terminated by synodical legislation. Perhaps the moaning sounds heard at the time when this was done were not the sounds of the breezes blowing through the pines of Perry County, but came from the graves of Theodore J. Brohm, Ottomar Fuerbringer, and J. Friedr. Buenger. Be it said at this point that the ideals of those ax-swinging architects and builders gave

our Church generations of virile and consecrated theologians; whereas the present experiment at Concordia College, Fort Wayne, is still in an embryonic state, and at this time it is impossible to predict what the child will look like.

The point is that we still have our academies. Are they worth retaining, or could they be abolished in whole or in part without serious damage to the training of our ministry? This question should not be answered on the basis of parental emotions. Mothers' tears are not sufficiently solvent to solve this problem. Hard and heartless statistics should here be employed. Now, what are the facts? Unfortunately, the statistics available do not provide a sound basis for a strictly objective solution to the problem. We are still in the guessing stage.

We shall begin with the emotional considerations. After all, a mother's heart does deserve some consideration, as does that of the son. Then, too, that of the father should be considered, and that both as it concerns his son as well as his purse. It costs a good deal of money to send a boy to a distant school, usually more than it does to educate him in one at home. Perhaps we may as well add Synod's heart at this point. Synod also has to expend a handsome sum of money to train a father's son away from home at one of its institutions.

When, however, the question is raised — Is it better for a boy to stay at home and to attend a local high school, or to have him immediately enroll at a Synodical academy? two counterquestions must be asked,

namely: What kind of home, and what kind of local high school? Ordinarily there is no better place for an adolescent than a Christian home; but some homes are not Christian, and others lack proper home training. Again, some local high schools may be very good, but others very bad. I am thinking, at present, of a father who entered his first son in Sexta, but in view of his son's experience there he sent the second son to a local high school; but again in view of his experience there he sent the third and the fourth sons to enter Sexta.

Another reason advanced by parents for sending their boy at a later time, particularly by fathers in the ministry who remember their own experiences of bygone days, is the social and spiritual condition of our past academies. Life in Sexta and Quinta was not ideal decades ago, but college men may never again enjoy the privilege of having their beds made and their shoes polished by Sexties, or whatever their designation may have been. However, we dare not judge the value of synodical academies by the social standards of the past. Conditions at our academies have improved. That there is room for additional improvement no one will deny. Perhaps the employment of experienced housefathers and housemothers to supervise our academies would encourage parents to send their sons there at an earlier age.

The argument in favor of closing our synodical academies in whole or in part, therefore, hinges, it seems, largely on the relative value of the home environment compared with that of a church school and, in addi-

tion, the respective cost. There are, of course, other arguments as well. It has, for instance, been argued that it is beneficial for our future ministers not to receive their entire training in a system of church schools, but to have them "rub elbows" with other young people in public high schools. The question here arises whether the period of adolescence is the proper time for such social experiences or whether these should not be postponed to a later date.

An important factor in considering the closing of our academies is that of student losses, which are often quite heavy in the academy, especially in the lower grades. We have the following record for St. Paul: Of the classes from 1943 to 1952 about 24 per cent of the students entering Sexta graduated in Prima. Portland reports that of 22 who entered Sexta six years ago only three will enter St. Louis this fall.

Pupil losses at our academies naturally represent financial losses to the Church or, putting it differently, raise the cost per graduate or per pastor to the Church. It must be remembered, however, that preachers are going to cost the Church money no matter what system of training it may adopt; hence adequacy of training should be the chief criterion in planning the future of our schools.

Nor must too much emphasis be placed on the fact that boys at the age of thirteen or fourteen scarcely know what they actually would like to be in life. If that is the real problem, it should certainly vanish at the close of four years of college. If it did, why should the American Association of

Theological Seminaries be so concerned about an adequate recruitment policy? Moreover, the problem of recruiting men from advanced classes of non-ministerial institutions, though real, is not the only one; but the later the students enter upon their ministerial training, the more necessary it is to screen the classes in order to eliminate those who for some inscrutable reason are convinced that they should preach Christ instead of plowing corn. Granted, however, that it will be more difficult to recruit students for our ministerial training later than at the time of confirmation, it must also be admitted that, in view of the heavy losses of students in the lower grades, this specific argument of recruitment loses much of its value.

Figures comparing the behavior of transfer students with that of students who have come up from Sexta are interesting, but not conclusive. It does not appear that there is any striking difference. Boys entering Sexta at the present time are usually sufficiently worldly wise not to need much additional training in order to compete with the advanced students. The degree of sanctification on the part of the respective groups is really not a decisive factor. A more important factor is the measure of religious knowledge acquired by each of the two groups. Are the Psalms, hymns, Bible verses memorized in Sexta, Quinta, or Quarta of sufficient value to justify the retention of those classes? This point is of even greater importance in the case of those students who did not have the advantage of a parochial-school training.

With regard to the academic sub-

jects of synodical high schools, it may be admitted that the standards of many public high schools are as high as those of the former, though not all of our administrators will agree. Perhaps in some cases they are even higher. It may also readily be admitted that any subject taught in the public high schools will be of some benefit to the future pastor. But life being as short as it is, and the professional life of a pastor becoming shorter in the same ratio as the desire for younger preachers increases, an important factor in the training for the ministry is that of time. If the ancient languages are as important to our pastors as we have always believed, then an adequate amount of time must be allocated to their acquisition. It is quite possible that entirely too much time was devoted to them in the past, but perhaps there was something wrong with our method of teaching them. No matter, however, how much our methods may improve, it will still take time to learn languages. Shall we then transfer the study of Latin, Greek, and German to the college? That has been suggested. If that is done, however, valuable college time which should be devoted to advanced subjects will be allocated to elementary studies. A subject does not become of college caliber simply by being transferred from the high school to the college. Time which at the present is devoted to memory work and drill in the high school will have to be taken from college men who should be doing some original thinking. Such a shift simply extends the high school into the college period. If synodical high schools are abol-

ished, we shall have four years of public high school at home, plus two years of synodical high school (now called college), and two years of junior college, which we shall optimistically refer to as our senior college. We shall have more mature students with more worldly experience, but with scarcely more preparation for the courses in exegesis and systematic theology than we have at the present time.

It has also been suggested that Sexta and Quinta be dropped and that Quarta and Tertia be absorbed in a four-year junior college, as has been done in some sixty-four institutions of our country. That could possibly salvage the self-respect of public high school graduates who find themselves inadequately prepared for entrance into a synodical college freshman class. Young men like to think that they are going to college, and parents are proud to say that their sons are, but, quoting Shakespeare: "What's in a name? A rose by any other name will smell as sweet."

It has been argued that one of the worst consequences of students that drop out of academy classes is not that Synod has wasted money on these individuals for several years, but rather their non-existent ministerial drives and the frustration of their real drives being productive of individuals, up and down the classes, who act as depressants of the ministerial drives of others and as a deteriorating factor, academically, morally, spiritually, and socially upon the campus environment. It is admitted, however, as a significant factor that many campus "bad actors" after leaving the campus

manifest considerable Christianity and interest in the church. Have we any statistics to prove this assertion? The behavior grades of students entering the lower grades and of advanced transfer students do not seem to lend any support to this contention. On the other hand, if such "bad actors" after leaving the campus manifest considerable Christianity and interest in the church, may it not be argued that the church school has been of some value to them to make them what they now are?

Some say that too often the parents' desire rather than the youth's desire brings the boy to a preparatory school. Question: "Is that bad?" Did Hannah make a mistake when she dedicated Samuel to the Lord? Think of the poor Levite, who had no choice of any kind, or of the house of Aaron, dedicated to God's priesthood without any attention to their respective vocational interests.

Fear has been expressed that should we drop the high school, the next thing will be dropping the college. This is the fear of trends. It will certainly cost the church much less money to let the State educate its ministers through the high school and college years and to pay only for the seminary training, but the experience of those churches which have come to that pass should discourage others.

Are local Lutheran high schools in a position to take the place of the present synodical academies? At this time they are not. Dr. Repp has made a study showing that if they were, we could well dispense with our synodical academies, but that at the present time it is too costly for some of the

Lutheran high schools to introduce pre-ministerial courses. In the light of our present parochial school situation, it is a pleasant dream to imagine that we shall ever have a sufficiently large number of Lutheran high schools to obviate the necessity for many of our sons to leave their homes if they are to attend a Lutheran high school, be it parochial or synodical.

I shall not venture any conclusion at this time. That must be done after a more thorough and objective study of this important subject has been made. Our Church should not, however, be permitted for the lack of such a study, to lose an institution which we may need at least for years to come, and which we can easily lose, but which, once lost, we may never be able to regain.

WHAT IS A CHRISTIAN? — A Christian is a person who knows God — not just about God.

A Christian is a person who goes to church — not to be seen of men . . . not to see people . . . not to sell tickets . . . not to do God a favor . . . but because he loves God and goes to meet Him at His house.

A Christian is a person who holds offices — not to feel important . . . not to get publicity . . . not as a duty . . . but because God has given him talents to be used for God's glory.

A Christian is a person who does good deeds — not to get his name known . . . but because our Lord said, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." — NELLE WAHLER KULOW in *Lutheran Standard*, September, 1952.

NEW ATTACK ON ILLITERACY. — Senator Kilgore and Rep. B. Carroll Reece have introduced bills seeking to launch "a final and conclusive" effort to wipe out illiteracy.

The lawmakers have in mind a ten-year program which will involve \$115 million for the entire period. This money is to be used in grants to States to help them prepare teachers for adult illiterates, develop materials, and carry on demonstration classes in adult education.

Literacy is defined as more than the ability to read, write, and cipher. Literacy is conceived in terms of ability to function as a useful citizen. For that reason the ten-year program will seek to promote among adults understanding of health, occupations, child care, the public school system, political parties, and other social forces.

My Spiritual Life as a Christian Teacher

Christo et Ecclesiae Caritate Christi Urgente *

VICTOR BARTLING

"For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us, because we thus judge, that if One died for all, then were all dead: and that He died for all that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again. Wherefore henceforth know we no man after the flesh." — 2 Cor. 5:13-16a.

Christo et Ecclesiae, "for Christ and His Church," is one of the mottoes in the entrance of the administration building of one of our Concordias. As a Christian teacher I should always have this motto before me to set for me the one great goal for my studying and teaching, my planning and striving. And this is not a goal to be contemplated with calm detachment, but a goal to be passionately pursued with a flaming heart *under the constraint of Christ's love*. Christ's unspeakable love has saved me. It has brought me life out of death and is now the strength, the inspiration, the dynamo, of my new life in Christ as a baptized believer. Ah, yes, I am painfully aware of the existential paradox that, while living for Christ and His Church, there is that within me which seeks lower goals and pursues selfish ends. It is for this cause that I must return daily to my Baptism, must sit humbly as a stumbling, fumbling student in the school of grace, where I am confronted constantly with Christ's Cross. Looking at the Cross, I get new strength daily to crucify that wicked flesh with its low aims and worldly

lusts. The arms of Love that once were spiked to the tree for my sins "constrain" me, grasp me on this side and that side, urging me forward to live and strive and work in the service of this Love.

These remarks, of course, are echoes of Paul's words in our text. After Paul had left his work at Corinth, unscrupulous men broke into the flock and sought to undermine his work. The Second Epistle to Corinth is his defense against the barrage of charges that were raised against him. Two of these charges gave origin to our text: first, the charge of *insincerity* — Paul, it was said, is nothing but a grasping religious racketeer; secondly, the charge of *insanity* — Paul, it was said, is beside himself, he has lost his mind. Paul could appeal to the good conscience of the Corinthians as to the falsity of either charge. Not a penny did he take from them for preaching the Gospel! The charge of insanity he disposes of by an ironical acceptance of it: "*If we are beside ourselves, it is FOR GOD*"; and then with a smile: "*If we are in our right mind, it is FOR YOU*." There is the motto CHRISTO ET ECCLESIAE. Self-seeking has been vanquished in Paul. His life is dominated by two goals which really are one: FOR GOD (and Paul knows no God save Him who has

* One of four evening meditations by Professor Bartling at the Fort Wayne conference. The other three meditations will be made available to the members of the conference in mimeographed form.

revealed Himself in Christ) — FOR GOD and FOR YOU (the members of the Church, the body of Christ).

The reader of Paul's great letters is dumfounded to think that men could ever have thought him mad. But we remember that the same charge in the same words was raised against Jesus because of His tireless zeal in preaching the Gospel of the Kingdom of God and doing His Kingdom work. Paul had caught that same flame. It drove him over seas and mountains, from continent to continent. In utter forgetfulness of self, overcoming physical disability, undeterred by threats, blows, jails, he marches on and on till at Three Fountains near Rome, on the road to Ostia, his severed head rolls down on the sand. A madman? Yes, mad with a sane and sacred madness, the madness of one for whom *Christo et Ecclesiae* has been the watchword and in whom the Love of Christ has been the constraining, controlling, compelling, propelling power.

Compared with Paul, we are icy cold. And yet the Gospel we profess to believe is so glorious that it ought to melt away all iciness and fire us with such enthusiasm in telling its message and living in its light that to strangers to its power we well might appear as madmen. Why are we so little like Paul? Are our hearts so tiny and cramped that they can't take in Christ's love? Or have we failed to see that the love which embraces all gives itself completely to each one of us?

"One died for all!" Four little words tell the story of that love. "One died for all!" Three times Paul states it in

rapid succession. "For ALL!" "All" means just that. It is as comprehensive as the word "world" a little farther on: "God was in Christ, reconciling the *world* unto Himself." "One died FOR all!" That "for" doesn't mean that in some vague sort of way some manner of good accrued to all through that death. "FOR" is the preposition of substitution: "One died *in the place* of all." Paul makes that crystal clear for the simplest reader as he draws the conclusion: "One died *for all*; therefore *all died*." They died in Christ, their Substitute. I died in Christ because He died for all!

This is a message that crushes me. The One died for *me*. So, then, I was His executioner. I bound the Christ. I plaited the crown of thorns. I wielded the scourge. I drove the nails through the hands and feet that had been busy in errands of mercy. My sins caused His death. "O Jesus, have mercy on me!"

But the message that crushes is the message that saves. "One died for all!" Then the "all" are free from sin in the verdict of God, and I am free. God extends His peace and fellowship to all and to me.

God grasped my hand in the fellowship of peace on life's morning as I was baptized into Christ's death. Does that hand still hold me? Then there is an inescapable conclusion for me as there was for Paul. "One died for all!" Henceforth I can no longer live for myself. Now I must live for Him who died for me and rose again. Now it's *Christo et Ecclesiae* for me under the constraint of the love which found me when I sought Him not, the love which, surmounting my ugly-

ness, my rebelliousness, sought me and found me by dying for me. He must reign without a rival as *my Lord*. To live for Him, to glorify His name, to tell the story of His love, to crucify my flesh and walk in love as Christ also loved me; that is my life's goal day in, day out, by night and by day.

I am a teacher of the Church. Standing under the constraint of Christ's love, I will accept the tasks of my calling gladly, also those things that irk the flesh—the routine that sometimes gets monstrous, little jobs that seem drudgery, hours of mental, physical, and nervous exhaustion. *Christo et Ecclesiae* is my goal, and the goal floods a light of sacred romance on all that I do as a teacher in the name of the Christ who loved me and gave Himself for me.

I am a teacher of the Church. My responsibility is first of all the individual student sitting before me. He is not there for my sake, but I am there for his sake. Natural affection quickly goes out to this or that bright-eyed keen-minded youngster. Another student is apt to get under my skin, and

I am apt to lose my patience and temper. That's when I need to transfer myself quickly to the Cross and the Love that did not lose patience with me, the Love that would not let me go, but shed its lifeblood for me. Under the constraint of that Love I as a teacher must adopt Paul's language and say: "Henceforth know I no man [no student] after the flesh." At the Cross where the One died for all I must see all men, I must see especially my students as individuals for whom Christ died. Precious they are to Christ, they must be precious to me. My job is to serve them to the limit of my ability, with patience and mercy and love. In serving them I pursue my goal: *Christo et Ecclesiae*.

Wesley said, "An ounce of love is worth a pound of compulsion." And who has not experienced the truth of this in student-teacher relations? But what would result if all we teachers here assembled were *completely* under the compulsion of love? As pupils ourselves in the school of grace let us strive for it for the sake of Christ and His Church!

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Record of Participation

The following instructional staff members from each of the indicated schools were in attendance at the conference:

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Victor Bartling	George V. Schick
Lorenz F. Blanken- buehler	Otto E. Sohn
Walter E. Buszin	Lewis W. Spitz
Richard R. Caemmerer	Martin H. Scharle- mann
Martin H. Franzmann	Leonard C. Wuerffel
Theodore Hoyer	William Goerss
A. G. Merkens	Holland Jones
Arthur C. Piepkorn	Paul J. Reith
Alfred M. Rehwinkel	E. C. Zimmermann
Arthur C. Repp	Edward J. Saleska
Alfred von Rohr Sauer	Edward J. Mahnke

CONCORDIA THEOLOGICAL SEMINARY SPRINGFIELD

W. A. Baepler	Lorman M. Petersen
Martin H. Coyner	Fred L. Precht
Henry J. Eggold	Clarence W. Spiegel
Fred Kramer	Mark J. Steege

CONCORDIA TEACHERS COLLEGE RIVER FOREST

T. C. Appelt	John W. Klotz
S. W. Becker	Wilbert F. Kruse
Paul G. Bunjes	Theo. Kuehnert
Arthur E. Diesing	R. A. Lange
C. M. Drews	M. N. Lundquist
N. R. Engebrecht	M. C. Pieper
Herbert H. Gross	E. T. Rohlfing
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Victor G. Hildner	Alfred Schmieding
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L. G. Bickel	W. A. Juergensen
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C. T. Brandhorst	T. H. Langevin
A. O. Fuerbringer	Martin Maehr
R. W. Griesse	R. P. Marxhausen
H. L. Hardt	H. A. Mayer
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CONCORDIA COLLEGE AUSTIN

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E. C. Huebschmann	Eugene Linse
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CONCORDIA COLLEGIATE INSTITUTE BRONXVILLE

Albert E. Meyer	Armin W. Manning
Theo. W. Hausmann	Henry E. Proehl
E. W. Luecke	Carl F. Weidmann
Wilbur H. Luecke	Elmer Dobberstein

ST. PAUL'S COLLEGE CONCORDIA

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Lando C. Otto	Daniel DeBlock
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Paul F. Bente	Herbert Nuechterlein
Martin H. Bertram	Wilbert H. Rusch
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Ronald A. Gersmehl	Walter G. Sohn
Walter A. Hansen	Otto Spurgat
Walter G. Herrling	John F. Stach
Ernest C. Lewerenz	Edgar Walz
Erwin L. Meyer	

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C. A. Hardt	Oliver C. Rupprecht
Edwin Hattstaedt	John F. Sullivan
E. A. Jenne	Paul W. Zanow
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Ernest F. Scaer	R. T. DuBrau
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Thomas Coates	Alfred R. Roth
Walter G. Boss	Arthur G. Wahlers
Karl W. Keller	Paul W. Harms
Donald W. Lorenz	E. H. Brandt
F. J. Sylvester	

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Edgar J. Otto	Harold Otto
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Obert Kruger	Erich Hopka
G. A. Kuhlmann	Eldor C. Sieving
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NEWS AND NOTES

OUR SEMINARIES AND COLLEGES

CONCORDIA THEOLOGICAL SEMINARY SPRINGFIELD, ILL.

The 107th school year of Concordia Theological Seminary, Springfield, Ill., was opened with a service held Sunday, September 7, in Concordia gymnasium. Dr. W. A. Baepfer, acting president, spoke on "The Christian Ministry."

Enrollment this year is 305, with 59 new students accepted. Forty-five students are vicaring in the United States and Canada, and one in Japan. Three foreign students are enrolled, a Mexican from Mexico City, a Japanese from California, and a Chinese from New York City. Also included in the student body are 81 war veterans, including 8 Korean veterans. Ninety married students live off campus, all others are this year housed in Craemer and Van Horn Halls.

Physical Education has this year been added to the curriculum, in addition to the intramural and regular sports events scheduled.

CONCORDIA TEACHERS COLLEGE RIVER FOREST, ILL.

Correspondence Study.—Correspondence study is developing as a more and more significant phase of the extension service of River Forest. The growth of this service appears from a study of the enrollment figures in the last four years. The year 1948—49 figures account for only ten months because of the shift of the year from September 1 to July 1 to agree with the accounting system introduced in that year.

		Enrolled		Total		Active at Close of Fiscal Year	
1948-49	Sept. 1	87	100	187	111	6-30-49	
1949-50	July 1	111	237	348	201	6-30-50	
1950-51	July 1	201	285	486	318	6-30-51	
1951-52	July 1	318	322	640	381	6-30-52	

New courses are being added constantly to keep up with the growing demands for study by mail. The new catalog lists these courses:

A-100	Introductory Course in Doctrine	Becker
A-101	Christian Doctrine and Confessions I	Becker
A-111	Survey of Biblical History	Appelt
A-121	Introduction to the Bible	Becker
A-202	Christian Doctrine and Confessions II	Becker
A-311	History of Israel	Appelt
A-334	The Lutheran Church in America	Mundinger
A-348	Interpretation of Galatians and Ephesians	Mundinger
B-220	General Introduction to Literature	Choitz
C-101	History of Western Civilization to 1500	Engelbrecht
C-102	History of Western Civilization, 1500 to present	Engelbrecht
C-131	Survey of United States History	Vahl
C-221	American Government	Huegli
C-251	Introduction to Sociology	Kuehnert
C-306	Europe in the Twentieth Century	Huegli
C-335	Colonial America	Vahl
C-351	The Family	Kuehnert
D-131	Intermediate Algebra for College Students	Lange
D-141	Principles of Geography	Gross
D-202	Survey of Biological Science	Klotz
D-243	Geography of North America	Gross
D-312	Principles of Physiology	Klotz
D-341	Economic Geography	Gross
D-348	Political Geography	Gross
D-365	School Health	Gross
E-121	Harmony A	Beck
E-141	Art I	Deffner
E-311	History of Music III	Halter
E-326	Choral Composition	Beck
E-327	Counterpoint (offered in 1953-54)	Lundquist
F-311	Educational Psychology	Choitz
F-312	Child Psychology	Yunghans
F-322	Guidance	Maurer
F-361	The Teaching of Religion	Kraeft
F-371b	In-Service Field Experience	Maurer and others
F-375	Children's Literature and Other Instructional Materials	Schmieding Pieper Hermes

For additional information address Extension Division, Concordia Teachers College.

CONCORDIA TEACHERS COLLEGE SEWARD, NEBR.

Extension Service.—Professor H. F. Werling and Dean L. G. Bickel are serving as instructors in adult religious education classes offered by the Missouri Synod Lutheran Churches in Lincoln. The classes began on September 22 and are to be in session for eight weeks. Professor Werling is teaching a course on "The American Church Scene," and Dean Bickel is offering a course in "Ways of Studying the Bible." Professor Werling also served as one of the instructors

in the four-week Bible course offered by these churches last fall.

Evening classes are being offered as a community service. This year the courses being offered and their instructors are: Handicrafts, Reinhold P. Marxhausen; Fundamentals of Basketball, Luther Schwich; American Government, Thomas Langevin; Elementary School Curriculum, L. G. Bickel, and Music Appreciation, Beth Anna Mekota.

Enrollment.—Census date showed the college enrollment to be 259 and the high school 138. The total 397 is a new high for the school, and the college exceeds the previous record of 249 set last term.

The enrollment by classes and the division between men and women in the two departments are:

1952—53 College Enrollment

	Men	Women	Total
Senior	27	6	33
Junior	41	22	63
Sophomore	35	46	81
Freshman	38	44	82
	141	118	259

249 teacher-training, 1 ministerial,
9 general students

1952—53 High School Enrollment

	Men	Women	Total
Senior	17	14	31
Junior	27	16	43
Sophomore	17	17	34
Freshman	22	8	30
	83	55	138

116 teacher-training, 17 ministerial,
5 general students

Placements.—Ninety-seven teachers were placed during the past year, according to figures from the office of the placement director, Martin J. Maehr. The figure represents an increase of 9 over the 1950—51 term and the 1951 summer placement total.

An analysis of the 97 reveals these figures:

Number of men placed	46
Number of women placed	51
Number of graduates (degree)	31
(28 men, 3 women)	
Number of undergraduates	66
Last year placed	88

More requests for students who have completed the three- and four-year programs were received than could be filled.

**CONCORDIA COLLEGE
MILWAUKEE, WIS.**

Prof. Elmer Moeller announced that the following schedule of tests has been established for tests to be given this year: college sophomores — National College Sophomore Testing Program; college freshmen — National College Freshman Testing Program; high school freshmen — Stanford Achievement Battery; Kuder Preference Record, Vocational; California Test of Personality; all newcomers — California Test of Mental Maturity.

The English Teachers' Club of Greater Milwaukee met on September 24 to discuss problems of adolescent reading. Sectional meetings for a further discussion of the same topic are scheduled for October 29. Professors Jenne, Rupprecht, and Gienapp will work, respectively, with groups interested in twelfth, tenth, and ninth grade students and their reading problems.

**CONCORDIA COLLEGE
ST. PAUL, MINN.**

The Lutheran Memorial Center, the proposed center of Christian culture and athletic events in the Northwest, is now being erected. The initial plan to undertake this venture was originated in 1944 by Dick Siebert. A total of over \$360,000 is now on hand for the Center. This sum of money was contributed by members of the Minnesota and neighboring Districts, alumni and friends of Concordia.

The Memorial Center will be a living, lasting memorial to our men and women who gave their lives in World War II. The Center, 90×160, will be located on the northwest corner of the campus, facing Hamline Avenue. The plans for the Memorial Center include a combination auditorium and gymnasium. The gymnasium, which will provide space for a full college basketball court and two cross practice courts, will seat 1200 to 1400 people. A beautiful stage, approximately 20×50 will give opportunity to present musical, theatrical, or other student

productions. When used as a convention hall, 2,000 can be seated. The architects are Max and Gerald Buetow.

ST. JOHN'S COLLEGE WINFIELD, KANS.

The 60th school year was begun with a divine service in the college chapel on September 2. President C. S. Mundinger preached the sermon. Enrollment figures are as follows: Junior College: men, 152; women, 155; total, 307. Academy: boys, 116; girls, 56; total, 172. New students in the Junior College: men, 49; women, 84; total, 133. New students in the academy: boys, 58; girls, 27; total, 85. Total new enrollment, 218. New ministerial enrollment, 64; total ministerial enrollment, 180. New teacher-training enrollment: men, 5; women, 73; total, 78. Total teacher-training enrollment: men, 27; women, 147; total, 174. Thirty States, the District of Columbia, Puerto Rico, and three foreign countries (Mexico, Korea, Japan) are represented in the student body.

Of last year's teaching staff, Miss Marian Bangert, instructor in physical education, and Miss Geneve Kinney, instructor in Latin, resigned to accept positions in public schools in their home communities. Miss Ann Boda, instructor in music, joined the staff of the Lutheran High School in St. Louis, and Mr. Charles Froehlich and Mr. Harvey Stegemoeller, graduate assistants and dormitory housemasters, returned to Concordia Seminary, St. Louis, Mo.

New staff members are Mr. Fred Wippich, instructor in Latin and religion, Miss Alma Nommensen, instructor in music, Mr. Eugene Rall, graduate assistant in mathematics and Greek, and Mr. John Saleska, graduate assistant in religion and physical education in the Academy. Mr. Wippich is a graduate of Concordia College, St. Paul, Minn., Concordia Seminary (B. A.), and Washington University (M. A. in classics). Miss Nommensen is a graduate of Northwestern University with a M. Mus. degree. Mr. Rall and Mr. Saleska are on field-work assignments from Concordia Seminary. Mr. Rall is a graduate of St. John's College and has done graduate work at Washington University. Mr. Saleska is a graduate of St. Paul's College, Concor-

dia, Mo., and has also attended Valparaiso University.

During the summer Mr. Otto L. Brenner received the Master's degree in English from the University of Richmond, and the Rev. Edwin V. Fitz was awarded the M. A. degree in secondary education by the University of Denver. Staff members who continued graduate work toward the Ph. D. degree are Prof. Lorenz Wunderlich (University of Wisconsin), Mr. E. C. Sieving (University of Chicago), the Rev. Erich Hopka (University of Colorado), and the Rev. Wilbert Stelzer (University of Texas). The Rev. Everette Meier continued graduate work at the University of Wisconsin, and the Rev. Elmer Luessenhop attended Southwestern College. Mr. Ruben Dumler participated in the Workshop for College and University Business Managers at the University of Omaha, and Mr. Leland Teuscher attended a conference on physical education at Texas Technological College, Lubbock, Tex. Mr. Sieving was a member of the summer school faculty of Concordia Teachers College, River Forest, Ill., and Dr. W. H. Wenthe taught a course in N. T. Interpretation in the summer school of Concordia Seminary, St. Louis, Mo. President C. S. Mundinger attended the following meetings: The American Association of Junior Colleges in Boston, Mass., the Lutheran Education Association in River Forest, the Board for Parish Education in River Forest, and various synodical District meetings.

The Rev. Edwin V. Fitz was appointed dean of students for the Junior College, and Prof. Obert Kruger was appointed dean of students in the Academy.

A staff conference was held in the week prior to the opening of school. The program included a discussion of objectives, explanation of administrative procedures, and meetings of departmental committees. The following projects will be on the program of staff meetings for the year: 1. A re-study of course objectives; 2. A study of examination procedures; 3. A continuation of the reading-improvement program in the college freshman class. — The regular orientation course, given for college freshmen in the first semester, was re-studied and reorganized to fit local needs.

ST. PAUL'S COLLEGE CONCORDIA, MO.

The traditional College Day on September 21 brought the usual large number of people to the St. Paul's College campus. The Rev. H. C. Welp, president of the Southern Illinois District, and the Rev. Oliver Harms, member of the Board of Directors of The Lutheran Church—Missouri Synod, both alumni of St. Paul's, delivered the addresses for the day. As a part of the afternoon service the Missouri District Lutheran Laymen's League scholarship award was presented to freshman Herbert Harfst of Jefferson City by Mr. Erich Tie-man, vice-president of the district.

Librarian Lando C. Otto has been named to the Missouri State-wide library-planning committee.

CALIFORNIA CONCORDIA COLLEGE OAKLAND, CALIF.

The forty-seventh academic year opened September 9, 1952, with an enrollment of 203 students. Of these, professional students number 150, 80 ministerial and 70 teacher-training. Newly entered are 60, viz., 39 men and 21 women.

On the morning of September 15 the new chapel organ was dedicated to the glory of the Triune God, with Professors Roland Dede and Hugo Gehrke in charge of the ceremonies. The organ, an Austin, is a two-manual modified Classic-style, with 24 ranks of pipes, with exposed Great and Pedal pipes. The music faculty plans a series of monthly concerts, featuring the organ as a solo instrument as well as in combination with vocal and instrumental soloists and ensembles.

President Oscar T. Walle, who assumed his office July 1, was installed at Redeemer Church on September 14 by President Carl Fickenscher of the California and Nevada District, Rev. Frank A. Haedicke, liturgist. At the same service Dr. Richard T. Du Brau, associate professor of the classics, was also installed. Dr. Du Brau had served as an instructor during the past year.

Other new members of the faculty include Miss Harriet Mueller, music; Rev. John

Wahl, librarian; Alan Todd, physical education and commercial; Paul Lapp and Theodore Bundenthal, both St. Louis seminarians.

Returning from the Fort Wayne professors' conference, which was attended by nine of C. C. C.'s eligible instructors, the following administrative appointments were announced: Prof. Ernest F. Scaer, academic dean; Prof. H. F. Glock, registrar; Prof. Walter Rubke, dean of students; Prof. R. T. Du Brau, public relations. Prof. Albert Wessling is chairman of the Committee on Student Life.

LUTHERAN CONCORDIA COLLEGE AUSTIN, TEX.

Forty-three new students enrolled. Our total enrollment is 133. Of these 89 are ministerial, 35 teacher-training, 9 general-education students. Class distributions are as follows: in the *college department*: Freshmen 7, Sophomores 22, total 29; in the *high school department*: Freshmen 27, Sophomores 27, Juniors 18, Seniors 32, total 104.

LUTHERAN RADIO AND TELEVISION WEEK

Synod's Radio and Television Committee, through its Acting Executive Secretary, Dr. Herman H. Hohenstein, has prepared an excellent outline for the observance of Lutheran Radio and Television Week, November 9–16.

The four-page outline states theme and purpose and offers suggestions to the local congregation with respect to publicity in the community and ways of participation in the observance by the school and Sunday school. It suggests that November 9 be made Radio and Television Mission Sunday; and that Luther's birthday, November 10, be not overlooked for comparing our use of radio and television to spread the Gospel with the challenge which Luther recognized in the newly invented printing press of his time.

For specific helps and suggestions, application may be made to Synod's Radio and Television Committee, c/o Station KFUD, 801 De Mun Avenue, St. Louis 5, Mo.